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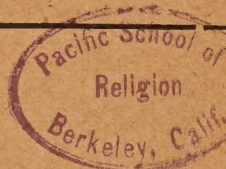
*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

ESTABLISHED IN 1889

## An Admonition



**T**HE burden of every sound we hear, the moral of every sight we see, is the old, old truth, which finds a ready response in every human bosom, "We all do fade as a leaf." That is the great *commonplace* of the world. It is so trite and true that it has lost in a great measure the power of truth; and therefore God is annually illuminating it to us by the many colored lights of autumn, and investing it, by the aid of Nature's touching pictures, with new power and impressiveness. Every year, at the fall of the leaf, He is spreading before us a great parable, in which our own decay and death are represented. And Nature, like a loving mother going before her timid and reluctant child in some difficult task, to show it the way and inspire it with confidence, is graciously ordained thus to go before us in her decay every autumn, to show us that we too must fade as a leaf, and to cheer and encourage us amid the despondency of such a fate by the assurance that, as with her by a physical law, so with us by a law of grace, life comes by death, and decay inevitably precedes a new and better growth.—*Hugh MacMillan.*

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William Phillips Hall, President

Frank J. Boyer, Secretary-Treasurer

# THE BIBLE CHAMPION

## CONTENTS—MARCH, 1929

### EDITORIAL

Practical and Profitable Investments— <i>T. C. Horton</i> .....	113
Doctor Gamaliel and Modernism— <i>A. Z. Conrad, Ph.D., D.D.</i> .....	114
Apes Cannot Stand Wholly Erect.....	117
The Uplifted Christ— <i>David S. Kennedy, D.D.</i> .....	118
Are They Loyal?.....	119
What are All Men Required to Believe? — <i>David S. Kennedy, D.D.</i> .....	120
Doctor Fosdick and the Philadelphia Methodist Preachers Meeting— <i>Harold Paul Sloan, D.D.</i> .....	121
The League of Evangelical Students— <i>Frank J. Boyer</i> .....	123
Notes and Comments.....	123
Wayside Gleanings.....	127

### THE ARENA

The Polynesian Creation Story— <i>Dudley Joseph Whitney, B.S.</i> .....	130
Is the Bible Scientifically Correct?— <i>Frederick Erdman, D.D.</i> .....	134
The Presbyterian Meeting House — <i>Wallace Radcliffe, D.D., LL.D.</i> .....	139
The Behavioristic and Anti-Theistic Trend of Modernistic Religious Education— <i>John Horsch, D.D.</i> .....	143
Man's Mortal Body a Proof of His Immortality — <i>W. Maslin Frysinger, D.D.</i> .....	145
The Historical Jesus— <i>Professor Herbert Magoun, Ph.D.</i> .....	147
A Spiritual View of the World— <i>J. M. Coleman</i> .....	150
Law of the Superior Man.....	152
The Renewed Plan— <i>Christopher G. Hazard, D.D.</i> .....	153

### THE SANCTUARY

Faith's Mastery— <i>Frederick F. Shannon, D.D.</i> .....	154
Righteousness More than Rules— <i>President Arthur Hadley, D.D.</i> .....	154
Protracted Childhood— <i>David James Burrell, D.D., LL.D.</i> .....	155

PRAYER MEETING SERVICE— <i>A. William Lewis, D.D.</i> .....	156
---	-----

### THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D.

"Science in Search of God".....	158
Doing Harm to Science.....	161
More about "This Puzzling Planet".....	163
Reviews of Recent Books.....	164
Additional Book Notes.....	166

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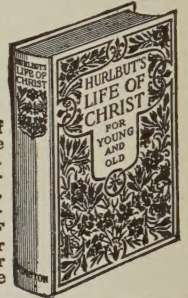
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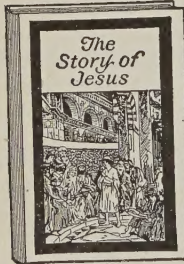
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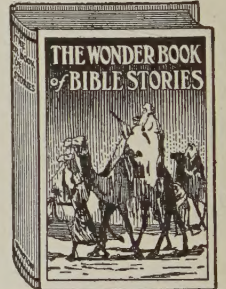
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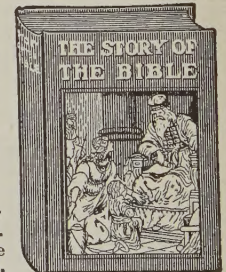
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# THE BIBLE CHAMPION

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## EDITORIAL

### Practical and Profitable Investments

*Lay not up for yourselves treasures upon earth \* \* \* but lay up for yourselves treasures in Heaven; \* \* \* for where your treasure is, there will your heart be also.—Matt. 6:19-21.*



JUDGED by this declaration of our Lord, the *heart of the church* must be in the world, for it is there that the large part of the treasures of church members is located. The context of the verses above quoted proves that *heavenly* treasures are as real as *earthly* treasures. The "mammon of unrighteousness" (Luke 16:9) may be used to good account in making investments for eternity, and the certainty and safety of treasures laid up in *heaven* makes the investment desirable, viewed from even the most practical standpoint.

Earthly treasures are uncertain. The moth, the rust, the thief, all render their retention doubtful. All sorts of contingencies are possible by which they may "take wings" and fly away. Then, too, earthly treasures are corrupting in their influence, as James put it (James 5:1,2); and our Lord says they "choke the Word" (Matt. 13:22).

It has been computed that one dollar at compound interest will gather to itself, in two hundred and forty years, the enormous sum of fifty million dollars! If the *laws of trade* are such that earthly investments will yield such *surprisingly* large results, think you that *God's laws* are any less certain to bring definite, positive, and *large* returns on money invested for Him? Who can estimate what one dollar, *invested for God*, will yield in two hundred and forty years, or in ten thousand years?

For the treasure "hid in the field" (Matt. 13:44) the man sold all he had to purchase it. For the "pearl of great price," the merchantman sold all that he had in order to procure it. So our Lord invested all that He had that He might purchase us as treasures for His kingdom, and our unwillingness to sacrifice for Him proves how poor is our appreciation of that amazing

sacrifice, and how limited our confidence in His ability to make *our* sacrifices redound to His great glory and our own eternal good.

We looked recently upon a magnificent church edifice which is said to have cost \$1,500,000.00. This money came from Christian people and church members, and was supposedly invested for God's glory. But now just allow your imagination to work for a little! Imagine the Lord looking down upon this structure and meditating upon the possibilities of profitable returns from it for Himself—which would logically include worship from the people, the expounding of His Word, prayers ascending in His name, and—most important of all—seeking to save the lost! But how much time does one suppose would really be devoted to worshipping the Lord in this building during the week? Probably only about four hours for the three services—Sunday morning and night and the Midweek Prayer Meeting. The rest of the time is usually devoted to banquets, suppers, movies, socials, lectures, etc.

Would the "common people" be apt to be attracted to this "cathedral church," or be warmly welcomed if they came? How many sinners think you would be brought to the Lord there in the course of a year? Will the Lord be more pleased with or accept more graciously or gladly the worship of the people from this \$1,500,000.00 edifice than He would from one costing, say, \$50,000.00? And how many \$50,000.00 churches with a seating capacity of five hundred could be erected with \$1,500,000.00? Thirty! In these thirty churches 15,000 people could be gathered to hear the preaching of the old-time Gospel, and who can tell how many precious souls, for whom Christ died, might be saved thereby?

What is the reason the Lord leaves us here



after we have received the gift of eternal life and a right to an inheritance in Heaven? Why doesn't He take us to our eternal home right away? Would we not be happier there? Does not the Scripture say that "To depart and be with Him is far, far better"? I challenge any one to find any other reason why God should leave us here after we become Christians, than this: He leaves us here to save others; to win the last man or woman, or boy or girl necessary to complete the Church, which is His body.

Who is responsible for the saving of the lost? To whom did God give the commission, "Go ye into all the world and preach the Gospel to every creature"? Was that given just to preachers? No, it is for every Christian who reads this and for the one who is writing it, also. Does God keep books? Yes! Will every believer's service be recorded? Yes! What will that record be? For some, "wood, hay, stubble"! For

others, "gold, silver, precious stones"! Every man's work, every woman's work, will be "tried by fire of what sort it is"—tried to determine the love that was in it for Him; tried for the love we had for others; tried for the effort put into it and for the results of our service.

And now, if you who are reading this want to know where and how you can make a real good, *safe* investment for the Lord, just meditate on what has been said, and then ask Him if He would not be pleased to have you send THE BIBLE CHAMPION for a year to *at least* one person—perhaps some young preacher who ought to have its wonderful spiritual help and inspiration. I do not hesitate to *guarantee* that it will mean much to *God*, to the *recipient* and to *yourself*, and this suggestion is based on nearly *sixty* years' experience in Christian work. Try it out!—T. C. H.

## Doctor Gamaliel and Modernism



HAT is the matter with the Church? Galatian levity and Laodicean lassitude and languor. The Church is suffering from the pernicious anaemia with which many of its leaders are afflicted. Few incidents of Scripture are more misinterpreted and misapplied than Gamaliel's counsel to the Sanhedrim. What was this counsel? Peter and John had had a series of disagreeable experiences with high-handed ecclesiasticism. They had been threatened, imprisoned, but still persisted in proclaiming Jesus Christ the Saviour of men and the Son of God. Peter had definitely flung into the faces of the ritualistic, self-righteous religionists the accusation that they had been guilty of red-handed murder in the crucifixion of Jesus. Caiaphas and his associates determined to get rid of them at any and all hazards.

It was at this juncture that Gamaliel, who had evidently become convinced of the high character, righteousness of purpose and accuracy of judgment of Peter and John came into the limelight with a vigorous protest against the proposed action of his associates of the High Court. He saw that what should be an orderly Assembly was degenerating into a mob. Gamaliel was a doctor of the law, held in high esteem among the people. He said, "Refrain from these men and let them alone, for if this counsel or this work be of men it will be overthrown, but if it is of God ye will not be able to overthrow them, lest haply ye be found even to be fighting against God."

Now note that Gamaliel's counsel was against lawless violence and in favor of the believers in Jesus. Gamaliel was not giving any counsel like this to Peter and John. We do not find him advising them to discontinue their teaching or to deal gently with the frenzied ecclesiastical Court. It was after the Sanhedrim had determined to "slay them," without trial, that Gamaliel intervened.

The advice of Gamaliel is never applicable where a destructive purpose is perfectly apparent. The incident emphasizes the value of a high reputation such as Gamaliel had and the value also of an appeal to history. It brings to our attention that whatever God commends will survive in spite of all attacks and equally emphasizes the transiency of pretended religious movements which have no Divine sanction.

We have here an instance of typical liberalism in the case of the Sanhedrim who proceeded to punish the men they dared not slay, though they were guilty of nothing but the support of evangelical truth. Gamaliel's teaching that evil tends to exhaust and extinguish itself is a great psychological truth.

The Gamaliel principle and policy has no application to Atheism, Agnosticism or Modernism. A thousand Biblical incidents declare the importance of denouncing error and warning the world against the sophistries of pretenders. "The let alone theory" is by no means defensible for our time. Shall faith-wrecking interpretations and false theories have no answer? Are ministers of the Gospel of Christ to lie supinely



on their backs while Modernism blatantly denies the validity of God's Word and the Deity of Christ?

Imagine Peter coming to Caiaphas and saying, "Your reverence, the most important thing is that we should get together. We have minor differences, but on the great subject of religion we should enter into some sort of a union. Let us therefore merge our interests. We both recognize that Jesus Christ rendered a valuable service as a humanitarian. Why not meet on that common platform?"

Imagine Paul before Agrippa saying, "After all, there is no such thing as paganism. All humanity has an inner urge driving them upward. I have decided that the important thing is peace and I will go back to Jerusalem and tell the Jews that they were not so far astray, that the whole matter regarding Christ is a matter of interpretation; if we can not perfectly agree we can agree to disagree."

This is precisely the kind of thing that is going on today. Why cry, "Peace, peace," while those that have abandoned the faith are boring in and under every great Christian institution and doctrine?

It has been assumed too often that Gamaliel advocated non-interference as a permanent policy and principle. There are many things worse than controversy. Compromise is infinitely worse. The Gamaliel policy is only laudible where men manifestly righteous and of noble purpose, are standing for their own interpretation of revealed truth. When you find a group of people or a cult seriously seeking to lead people to God, even though you may differ with them on many minor points, you can afford to let them work out their policies and problems without interference. This policy has no proper application where teaching is destructive, where Jesus Christ is set aside or at best regarded as a noble example of a moral life.

Did Jesus Himself practice the doctrine of non-interference? Hardly. Note His denunciation of the Scribes and Pharisees. Listen to His scathing rebuke of conscienceless lawyers and profiteers. See Him driving the money-changers from the Temple with the whip of small cords. All evil ever asks is to be let alone. It will take care of expansion and propagation if permitted to do so. No true disciple can ignore the fact that he is a "watchman on the walls of Zion." Ministers have no right to sit idly by while the enemy is making its assaults on the citadels of truth.

The Prophet Ezekiel should be read and re-read by the Evangelicals of today. "When I say unto the wicked, thou shalt surely die; and

thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity but his blood will I require at thy hand." Let believers in Jesus think this over. Remember silence is consent and consent is participation and participation is responsibility in all the consequences.

When men teach that the doctrine of the Virgin Birth is not vital, and when we know that with this doctrine the validity and integrity of Holy Scriptures is wrapped up, and when we further know that the doctrine is emphasized in God's Word and that the whole scheme of salvation hinges upon its truth, no cowardly "let-alone" policy can be practiced without bringing condemnation upon us. It is our duty to show clearly that the rejection of this fundamental tenet of our faith undermines the whole Gospel and reduces Redemption to a myth, and makes of Calvary a questionable martyrdom.

When Modernism glosses over the deadly character of sin and scoffs at the idea of judgment, no attitude of negation can be honorably practiced. It is ours, then, to warn youth whom we see falling into this devil's net of delusion, that it is a delusion. Silence under such conditions "crucifies the Son of God afresh."

When the Resurrection is made a mere subjective visualization of spirit it is our duty to show how emphatically the Gospel stakes everything upon the reality of the actual, physical resurrection of Jesus and how every feature of the Gospel narrative is invalidated when the Resurrection is made a mirage and a hallucination. If it is not a true resurrection it is the most monstrous imposition ever presented to the world. We know and know well that no fact of history is better accredited. How reprehensible and despicable it would be to allow Modern Apostates to go their way without protest or rebuke.

When people are being led to disastrous repudiations of vitally important truth, which is the pastime of Modernism and all forms of unbelief, the disciple of Jesus must come to the front with positive and constructive doctrines and at the same time with unmistakable denunciation of the falsehoods that are being promulgated.

Tested by all the criteria of truth, both the Virgin Birth and the Resurrection stand fully accredited. Read Paul's letter to the Galatians. See how he dealt with the apostasy of his day. There was no soft hitting there. In the early Church it was the men "set for the defense of the Gospel" who prevented the collapse of the Church. They expostulated, they protested,



they explained, they interpreted, they instructed. They dared the sword and the flame in the interest of the maintenance of the truth.

To let weeds alone is preposterous. When men poison wells they are to be vigorously opposed. When Watsonian Behaviorism with its deadly implications is presented as psychological truth we must show up its preposterous and vicious nature. Every school boy of the seventh grade is familiar with the findings of a materialistic psychology, and the minister has no alternative but to acquaint himself with the things which are being taught in our schools and which are a deadly danger to the thinking of our day. All the mechanistic theories of life tend to eliminate God and personal accountability and destroy the very basis of ethics; morality and religion can never be divorced.

When Modernism denies the Deity of Christ and hence salvation, we must denounce it as disastrous to individual progress; to spiritual health. When the Bible is abandoned, as the Word of God, it is our duty not only to declare our faith in it but to show up the superficiality, the empty pretense of scholarship and the irrationality that denies to God's Book its true inspiration. It is this everlasting drifting away from God while men who believe, are making a false application of the Gamaliel idea and policy, that is at this moment terribly injuring organized Christianity.

Paul exhorts, "Fight the good fight of faith." "So fight I not as one that beateth the air." He aimed straight and did effective execution. We have no slightest reason to apologize for militancy while the enemies of the Church, armed to the teeth, are determined to overthrow historic Christianity. We had much better be apologizing for our cowardly indifference and our fatal compromising with Modernistic error.

We are suffering from an ungodly, piffling pacifism. "A good Lord, good devil" attitude of cowardly kowtowing to the enemies of God's own truth will never increase faith or build the Kingdom of Christ. The fawning sycophancy one sees on every hand among men who wish to be popular with all kinds and classes of ecclesiastical teachers is sickening and gets the Church nowhere save deeper and deeper into the "slime pits of Sidim."

The most unworthy of all pretenders are those quitters who once claimed loyalty to Christ but who are betraying their trust in the interests of popularity and a false peace. The fear of being thought unprogressive leads to many unrighteous alliances. It would be well to hark back to the famous utterance of Peter, "We ought to obey God rather than men." It

is difficult to account for the sudden changes of attitude of men supposedly resting upon the permanent foundations of truth. Recently we inquired in Philadelphia regarding a man's position evangelically. The serious answer was given, "I am unable to tell you what his attitude is, because I have not heard him in the last three months."

It goes without saying that we do not advocate belligerency and pugnacity. There is such a thing as cantankerous orthodoxy far removed from the Christian spirit. We would be the last to advocate pugilistic practice in religion. But, on the other hand, there are few evils so deadly as false teaching with respect to sin. Once abandon the full authority of Jesus Christ, and, like Absalom, you hang between heaven and earth on the teribinth tree unfit for either. Modern teribinth trees are loaded with that kind of fruit.

The urgent need of our day is red-hot convictions based upon the soundest interpretations of God's Truth. We need a leadership which is unswerving and immovable in its loyalty to Jesus Christ our Lord. It is rather amusing to have the Modernistic group crying, "Hush, be silent. You are disturbing the peace." They do not seem to understand that where Truth is abandoned there can be no peace, and that the advocates of Christ's Gospel are the peacemakers and the pacemakers of the world.

Elijah's answer to Ahab is in point. When that red-handed murderer Ahab met Elijah in the vineyard he had criminally acquired, he said, "Hast thou found me O mine enemy?" Did Elijah say in answer, "Illustrious and imperial sovereign, I profoundly deplore any trouble I have made you. Let us shake hands and be friends. Our viewpoint is a little different, but that is all"? If he had answered thus he would not have been God's prophet and his memory would be a reproach and a byword. What did he say? "Hast thou found me O mine enemy?" And he answered, "I have found thee because thou hast sold thyself to do evil in the sight of the Lord."

Long before this Ahab had met Elijah and Ahab had said to him, "Is it thou, thou troubler of Israel?" And he answered, "I have not troubled Israel but thou and thy father's house in that ye have forsaken the commandments of the Lord." Then followed the great test at Carmal.

What are we witnessing today? An effort to eliminate all distinction between belief and unbelief, faith and unfaith. Fawning, weak-kneed ecclesiastics, with little faith and no conviction, want Christianity to line up with paganism and ask that believers in Jesus Christ as the Son of



God and God the Son practically renounce their faith or declare it unimportant. They ask coalescence with those who repudiate redemption and Christ's atonement on Calvary's Cross.

Such an effort is doomed to fail. It will yet be discovered that Christian Faith is not dead. And this effort will make for a wider division than ever. Men who are so obsessed with union that they are blind to the distinction between evangelical Christianity and Modernism will be surprised when they have finally put over the Congregational and Unitarian combination. When Israel surrendered to Shishak her doom was sealed. When the Church surrenders her Saviour, she, too, is doomed.

It is for believers in Jesus to continue to proclaim Christ as the one and only Saviour of mankind. We can hear the vibrant voice of the betrayed Lord pathetically saying to men and women who have lost their faith and are departing from the standards of evangelical Christianity, "Will ye also go away?" About the most ludicrous spectacle of our day is a group

of nominal believers, who have repudiated the main doctrines of historic faith, lustily singing the hymn, "Faith of our Fathers."

Liberalism is the deadeast thing that pretends to have life. It has as much warmth and life as a snow statue. You may put an eagle and a bat in the same cage, but you can never effect a union that way. Vigorous aggression is the only consistent attitude of a true disciple of Christ Jesus. We have been all too much on the defensive. As long as evil is in the world ours is a war that knows no end.

The issue is not uncertain. The end of the campaign is a long way before us. But the loyal and royal lovers of Jesus Christ know that final triumph always attends truth. Our adversaries are wrong. The opponents of the Inspired Word of God are wrong. The testimony of two thousand years validates every claim of Christianity to save, transform and bless those who trust Him and commit themselves to Christ our Lord.—A. Z. C.

## Apes Cannot Stand Wholly Erect



NE of our leading metropolitan papers contains the following article which, to our mind, is convincing proof that apes are not the progenitors of man. If they are not, there is no evidence that man is the scion of the same stock as the apes, because such a stock would be still lower in the scale than the apes, and therefore still more unlike man. The article is dated Cambridge, Mass., Nov. 1, 1928, and is as follows:

The slow motion picture has helped to clarify the relationship between the anthropoid ape and man. The important point disclosed is that the apes are unable to stand wholly erect, although they are more nearly able than any other animal. Man alone possesses this attribute.

The research which sets definite limits to the ability of the anthropoids in this respect was conducted by Dr. Edward Reynolds, director of the department of anthropology of Peabody museum, Harvard College.

The camera caught the gibbon, smallest of anthropoids, while running, when to the eye he appeared to be almost completely erect. The camera "stopped" the gibbon's movements sufficiently to show that he was actually but little more than half erect as to thigh position.

The skeletons of these animals, Dr. Reynolds says, are so shaped that the thigh cannot be extended, and in consequence they stand about half of man's erectness. The only animal other than the anthropoids, which rises naturally on its hind legs to half erectness, is the bear.

"The result of the studies," Dr. Reynolds says, "shows the modifications of the human skeleton,

which permit of the erect posture. Men alone possess the quality of being able to spring from their hind feet in any direction. This quality has been partially developed, but only partially, in the anthropoids. No sane man for a moment believes that man descended from the apes, but that he may be descended from the same common ancestor."

Another significant difference of the anthropoid from man is that the former is not able to oppose its thumb against its finger tips. The nearest approach is putting the side of the thumb against the side of the finger.

Dr. Reynolds describes the orang-outang as having really four hands, using both hands and feet to grasp branches when swinging through trees, and being almost incapable of rising on his hind feet.

Notice, please, the gentle language of Dr. Reynolds in one of the preceding paragraphs. He says: "No sane man for a moment believes that man descended from the apes, but that he may be descended from the same common ancestor." That means that Professor William K. Gregory, of Columbia University, and Sir Arthur Keith, of England, are not "sane." What kindly speech the evolutionists apply to their fellows who do not agree with them to the "t-y ty"!

However, Dr. Reynolds' view that man may have descended from the same far-distant stock as the anthropoid apes is still more absurd than the opinions of Gregory and Keith; for if the difference between the ape and man is so great that they cannot have a genetic relationship,



the difference between man and that "common ancestor" must have been far greater. So man cannot be the offspring of any kind of animal. Man is *sui generis*. He was directly created in the divine image, and that is what gives him his uniqueness. This is proved by the fact that

Adam could not find "a help meet for him" among any of the animals of the Edenic garden (Gen. 2:20). This theory of man's evolution from an animal pedigree is a crude theory, anyway, and arises from earthly thinking.

## The Uplifted Christ



WHEN Jesus spoke the words, "And I, if I be lifted up from the earth, will draw all men unto myself," He was aware that within a week He would be put to death. Despite this fact, however, He looked forward, not only to a continued but to an enlarged influence in human affairs. In this He was not disappointed. His influence did not terminate with His death. Neither has it waned with the passing centuries. Rather it has grown and grown until He dominates the thoughts and activities of myriads of millions. Assuredly history has not judged and condemned the speaker of these words as a false prophet.

When Jesus spoke of Himself as one who was about to be lifted up, we are not to suppose that He was thinking *only* of the manner of His death; He was thinking also of His resurrection and ascension. It was the thought of glorification through death that lay back of His utterance. The death of Christ was both the sundering of the physical bond that bound Him to the earth and the beginning of His reign in glory. It is the thought of the living Christ as exerting an ever-increasing influence among men that finds expression in this utterance.

Minimizing interpretations of this utterance are to be deplored. Jesus did not merely mean to say that He had been one whose character had been misunderstood and under-estimated and that the time was coming when it would be properly appreciated—though in as far as that was His meaning, His prophecy was a true prophecy. For though while He lived, His character was impugned—He was called a deceiver, a glutton, a wine-bibber, the associate of sinners, a blasphemer, a colleague of Beelzebub—it has come about that "whether men accept Him as divine or not, they all admire Him." Neither did Jesus mean to say that the time was coming when His teachings would be appraised at their true value—true as that is. For while during His life time His utterance made comparatively little impression, it has come about that all see in Him one who gave utterance to great and significant ideas—creative ideas that have wrought a transforming influence over the thoughts and lives of men.

None the less, if Jesus had merely meant that the time was coming when His character and teachings would be appreciated, He would not necessarily have implied that He differed in kind from his contemporaries. We all know the manner in which time reverses the verdicts first pronounced on the characters and teachings of men. It has ever been true that children have built monuments for those whom their fathers have stoned. We may be sure that as Jesus looked down the avenue of time, He foresaw the day when mankind would rightly appreciate His character and teachings. At the same time, it is utterly impossible to put anything like the full meaning into this utterance except as we interpret it in the light of Christ's resurrection and ascension. He looked forward to both a continued and enlarged influence among men, because He knew that, unlike others, He would be an active force in this world's life subsequent to His death.

This utterance, therefore, brings us face to face with the thought of the living Christ—a thought vital and indispensable to the religion we profess. Suppose it were true that the career of Jesus ended with His death—as some of His alleged biographers have assumed. Suppose not only that He died, as all admit, but that He stayed dead. What significance would this have for the Christian religion? It could not but radically altar our judgment of it. Then there would be no living, ever-present Christ, to whom we can pray, in whom we can put our trust for time and eternity, from whom we may obtain help and encouragement. Then at the best, Christianity would be an exaggerated form of hero-worship. Historic Christianity stands or falls with the reality of the glorified Christ. Christianity might still compare favorably with other religions, but how it would shrink in value in our eyes, if we could not truly say: "He because He abideth forever hath His priesthood unchangeable. Wherefore He is able to save to the uttermost all those that draw near unto God through Him, seeing that He ever liveth to make intercession for them."

We are not overlooking the fact that John tells us expressly that Jesus said this "signifying by what manner of death he should die."



When Jesus uttered this prophecy, He not only prophesied that death to Him would mean an enlarged sphere of influence, He prophesied more particularly that the death He was about to die would prove the most important factor in explaining that influence. In this also He was not mistaken. It is a simple historical fact not only that Jesus has exerted a constantly enlarging influence, but that the most potent factor in bringing this about has been the death He died on Calvary.

It may seem strange—does seem strange to many—that the death of Jesus should have proven more effective than His life, but such is undeniably the case. It is of course true that men have been attracted to Jesus by the purity and strength of His character; it is equally true that men have been attracted to Him because of His matchless teachings; and yet His death has done more to catch and hold their attention than aught else. Were it not for that death with its revelation of God's redeeming love, we may be sure that it would never have been written that "Christianity gave to the world an ideal character who throughout all the changes of eighteen centuries has filled the hearts of men with an impassioned love, and which has proven not only the highest pattern of virtue, but also the chief incentive to its practice, so that it may be truthfully said that the influence of that short life has done more to soften and regenerate mankind than all the arguments of philosophers, than all the exhortations of moralists.

Not only did Jesus prophesy that an enlarged influence awaited Him and that the shameful death He was to die on the cross would be largely influential in bringing this about; He prophesied that the scope of this influence would be universal. "I," He said, "will draw all men unto myself." The word translated "all men," said the late Marcus Dods, "is a general expression looking to the ultimate issue." Christ's words have not been falsified because there have been, and are, those who see in Jesus no beauty that they should desire Him. They would be falsified only if there are, or should come to be, whole classes and races and ages of men immune to the influences that radiate from the cross. Such is not the case. Every historian will admit that Christianity has proven itself capable of influencing all men, irrespective of questions of race, age, nationality, education, birth, position, and such like. There is nothing in the Gospels to warrant the notion that Jesus expected that every individual would be drawn unto Himself. It seems clear, however, that He did cherish the notion that the religion which centers about Himself would one day be the

universal, the all-prevailing religion. The future is veiled from our sight. The marvelous manner in which the words of Jesus have been fulfilled, however, affords strong presumption that they will be altogether fulfilled. Our confidence is in the living Christ. Because the object of the Christian faith is alive and clothed with power, we are sure that His cause will ultimately triumph. We need not be unduly discouraged by present-day conditions. Christianity's resources are inexhaustible. Despite widespread opposition, including much apostasy, it will make good its claim to dominate the future religious life of mankind.—D. S. K.

\* \* \*

### Are They Loyal?



FORCEFUL editorial in a recent number of *The Presbyterian* goes to the point. It is an analysis of the position of the organization known as the American Association for the Advancement of Atheism—known in brief as the Four A's. After pointing out a number of other features of the organization, the editor points out its unpatriotic character. It is worthy of quotation and careful reading:

Moreover, atheism is a direct blow at the very foundation of this nation; for in all its laws and Constitution it recognizes the existence of God, and in the very first paragraph of the Declaration of Independence we read these words: "When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal status to which the Laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

This introduction to this great national fundamental, the Declaration of Independence, not only acknowledges the existence of God, but that He is the Creator of all nature, and that on His law will depend the right and powers of all true government. Therefore, when these atheists try to destroy the sense of dependence upon and obligation to God, they strike a deadly blow at our whole government and violently challenge its strongest foundations.

This all shows the terrible and deadly nature and purpose of this boasted atheism. We are unable to understand how any intelligent and conscientious judge, in view of the claims and principles of the Declaration of Independence of this nation, could approve the incorporation of such an association.



## What are All Men Required to Believe?



HIGHLY respected acquaintance, a man whose personal loyalty to Christ we would not question, once made the statement, "I presume my son is not under obligation to believe all that I believe." His son was attending college, and in conversation with his father, speaking under the influence of certain teachings, expressed his doubt concerning certain matters of the common Christian faith. The father's utterance and attitude of mind was evidently an effort at comforting his own soul by reducing the seriousness of his son's unbelief and compromising his own faith.

The form and nature of this statement awakens a number of serious and timely questions arising in a devout mind in the present unsettled condition of faith. After much consideration, it leads to the question, Just how much is any person required to believe? The answer of Christ is, he is "to believe all that the Scriptures have spoken," as soon as he hears or reads them. This includes all that are spoken in the Old Testament; all that Christ has spoken, and all that the apostles have spoken. He said to the disciples who were confused about His resurrection, "O, fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things and to enter into his glory? And, beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Again He said to them: "These are the words which I spake unto you, while I was yet with you and that all things must be fulfilled which were written in the Law of Moses, and in the Prophets and in the Psalms concerning me." Again: "If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him."

Again our Lord declares unto His disciples, "The words which ye hear are not mine, but the Father's, which sent me." He declared to His apostles, "He that heareth you, heareth me, and he that despiseth you despiseth me: and he that despiseth me despiseth Him that sent me."

This ties up the Old Testament, the words of Christ, and the teaching of the Apostles into one solid Word of God, and God's Word is to be received and believed by all who hear it. To reject it, or belittle it, is to reject and belittle God. This devout father was required to believe all that the Scriptures have spoken.

His son is under the same obligation in the

matter of what he is required to believe and to do.

The requirements of God are not simply for a verbal belief, but a belief which is manifested in life and work. Our Lord says: "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, because it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell, and great was the fall of it." The summary of this statement is: The failure to believe is followed by a failure to do and the failure to believe and to do means fearful ruin. This devout father, therefore, in misconceiving the imperative nature of belief of God's Word, was imperiling his son for time and eternity.

The attitude of mind expressed by this father implies that the standard of truth is in the individual mind. It implies the Hegelianism which is now pressing its way into all religions, all civics, and all education of our times, and is therefore most serious and threatening in its nature and results, and also in its wide extension. There is probably no cause of unbelief and immorality and crime so common and so potent as this idea that each one is to think and believe and do as his own individual mind and conclusion direct. If this evil becomes much more extensive and intensive, the whole human structure of the soul and the whole association of men will be in grave danger of collapse. Any attempt to ignore the obligation of faith and obedience to the Holy Scriptures, ever has, and ever will, mean human ruin.

Again, the attitude of mind involved in this father's expression regarding common faith implies that the Word of God is a burden that is irksome and undesirable, and therefore a man may treat it with indifference or rejection or denial. This was the offense committed by Israel and recorded in Jeremiah 23:33 to 40. And God met this attitude toward Himself and His word which He has spoken with sharp accusation and judgment when He said: "And the burden of the Lord shall ye mention no more: for every man's word shall be his burden. For ye have perverted the words of the Living God. . . . Therefore, behold I, even I, will utterly



forget you, and I will forsake you and the city that I gave you and your fathers, and cast you out of my presence." This trifling and speculating about the Word of God and this dishonoring of His name and His message and His salvation has always resulted in the rejection of men and nations, and casting them off to their own ruin. If it is practiced today, the result will be as of old, in former generations.

Again, this man's expression and attitude casts uncertainty upon his own faith. We do not say he had no faith, but it certainly was clouded. When on any subject a man is fully persuaded of the truth, he cannot parley with

it and cannot fellowship with those who belittle or modify it. When one is convinced that twice four is eight, he cannot fellowship with or trust the calculations of the man who says twice four is nine. When one concedes that another may disbelieve the proposition which he believes to be true, he openly confesses his own confusion and unbelief. So this father was not only encouraging his son's unbelief of the Word of God, but he was undermining his own faith. We cannot serve two masters, neither can we partly believe and partly disbelieve the Word of God. This is a case where the law of for or against is firmly established.—D. S. K.

## Doctor Fosdick and the Philadelphia Methodist Preachers' Meeting



HE Philadelphia Methodist Preachers' Meeting is anxious both to be and to be seen to be not only broadly tolerant in its spirit but also carefully informed in its actions. We make a clear distinction between the intolerance that

at the Reformation sought to enforce an ecclesiastical point of view upon a people by sword and flame, and such a loyalty to the precious inheritance of Christ as seeks to safeguard it for the future. We are simply insisting upon sincerity and good faith on the part of those who voluntarily have assumed the responsibility of being teachers among us.

Every relationship in American Christianity is voluntary. Every teaching responsibility in our church is voluntarily assumed. It is not intolerance, neither is it a manifestation of narrowness for a Church to insist upon maintaining in its own teaching channels a clear expression of the faith defined and established in its constitution, and repeatedly reaffirmed in its highest legislative bodies.

Recognizing the intellectual confusion of our times we are willing, and have shown ourselves willing, to listen with careful attention to the

opinions of those who diverge widely from the faith of their Church. We are willing that such opinions should be published and considered; but we are not willing that they should be pressed upon our children and youth in the literature which the Church has provided for their indoctrination in its own precious truth.

The name of Dr. Harry Emerson Fosdick has become definitely involved in this discussion. We regard him as a gifted speaker and writer. We have read some of his volumes with appreciation, and gladly recognize both his sincerity and his spirituality. As a Baptist, so long as he can satisfy his own congregation, his position is entirely regular. Nevertheless it is true that he is in dissent from nearly every chief belief defined and established in the Articles of Religion of the Methodist Episcopal Church, and this is widely known to be true. The same situation obtains with respect to several other men whose names are prominent in religious circles. They have made a different venture with respect to the very central values of faith from that which is established in Methodism. We cherish them in love as fellow men, but we cannot accept them as teachers since they have departed from those truths which are most precious; and from confidence in which we have dedicated our lives as ministers.

These brethren reject the doctrine of Christ's Deity. They deny His personal eternity as the Son of God, and with it the Christian truth of the Incarnation. Dr. Fosdick, himself, does. He does not recognize the basic distinction between God as eternal life and Creator, and man as a creature. He seems to make God the soul of the cosmos, a sort of "ideal-realizing Capacity." Christ and all other men are in pre-

NOTE—Perhaps it would be well to say that Dr. Sloan's statement was introduced in the Philadelphia Preacher's Meeting and filed on Monday, January 21. At the same time Dr. Sloan moved to instruct the Business Committee to invite Dr. Fosdick to address the meeting upon the Person of Jesus Christ. The motion to invite Dr. Fosdick to address the meeting did not carry but the fact that it was introduced showed that the evangelical leadership of the Philadelphia Preacher's Meeting is broad-minded and is perfectly willing to hear Dr. Fosdick's views, notwithstanding they do not care to have his views taught to the children of the church.—F. J. B.



cisely the same sense incarnations of this Spirit of the universe, only in Christ the Spirit dwells with vastly more of fullness than in the rest of us.<sup>1</sup>

The Virgin Birth is specifically rejected. The historical information offered in support of this rejection is seriously uninformed.<sup>2</sup>

Dr. Fosdick is negative with respect to the supreme Biblical fact: the bodily resurrection of Jesus. He is responsibly reported in his Union lectures definitely to have denied it.<sup>3</sup>

His attitude toward the Biblical supernatural, which is a crucial factor of our faith, being involved in our doctrine of Christ's person, and also of Scripture, is definitely defective. He suggests that the Biblical record of miracles may be unreliable after growth. Many of them he distinctly rejects. He criticises them as aristocratic and as a violation of the spirit of democracy. He recognizes no supernatural works in the Bible except such as we ourselves can perform today, or could perform if our lives were receptive to God's incoming power. He has no place for miracles as manifestation of the transcendent power of almighty God, which is the Biblical conception of them.<sup>4</sup>

With respect to Scripture, his wide departure from the Evangelical position is sufficiently manifest in his attitude toward the Biblical values noted above. The Bible is for him man's errant quest for God rather than God's inerrant disclosure of Himself.<sup>5</sup>

In the doctrine of salvation he is also seriously divergent. He does not treat the Atonement in such a way as to find in the death of Christ the basis for man's act of justifying faith Godward; instead he universalizes it. Christ's death is simply the "most appealing and effective exhibition of vicarious sacrifice."<sup>6</sup>

His positions as published in his volume, *Modern Use of the Bible*, are quite acceptable to Dr. Augustus P. Reccord, pastor of the First Unitarian Church of New York City. Dr. Reccord says: "By demonstrating that the Bible is a human document, and not a divine institution, he has brought back the book to numerous people who were on the verge of losing it." He also says Dr. Fosdick's position on the person of

Unitarians and that if this is correct the controversy between Unitarians and Trinitarians is at an end.<sup>7</sup>

We do not need to multiply the facts. Dr. Fosdick is widely recognized as an exponent of the current Modernist point of view in religion. This point of view departs radically from the Christian faith as it is established in Methodism, and as it has come to us from the Bible and through the Christian centuries. If our own venture in essential faith is at once real and precious to us we must of necessity repudiate his. If our own venture is not sufficiently real and important for us to be eager that the younger generation should be grounded in it, and protected from the negative currents that lead up blind alleys, it is not real or important at all. Should Dr. Fosdick, or any other of the several outstanding exponents of the Modernist views wish to speak in this meeting, we would receive them cordially and oppose their views with frank gentlemanliness. Should our *Review* wish to introduce these views to our mature thinkers, we would make no objection. We would read them and undertake to have them answered in the same journal. But while we are willing ourselves to read these and other such opinions, we are emphatically opposed to any effort to indoctrinate our youth in them, no matter whether the effort is made by the open teaching of Unitarian views in our Sunday School literature, or more indirectly by an effort to popularize some outstanding Modernist through the weeklies of our children and young people. We effectively repudiate any criticism of our position either as intolerant or unscholarly by the fact that we have been and are ready to hear any Liberal who is willing frankly to present his views from our platform. Only those who are themselves unscholarly and intolerant can possibly allege such a criticism of our position. We would also call attention to the further fact that outstanding Evangelicals are not receiving a like courtesy from their Modernist brethren.

We are convinced that our faith in the Eternal Deity of Jesus Christ and in the supernaturalness of that whole movement which began in Abraham and was crowned in Jesus, His Resurrection and His outpoured Pentecost is well grounded. We are pledged to this faith. We will listen with respectful attention to those among us who no longer share our confidence but we will not be a party to the promotion of their views in the journals prepared for our youth.—H. P. S.

<sup>1</sup>*Modern Use of the Bible*, 161 (top), 267, 270, 271, 262-268.

<sup>2</sup>*New Knowledge and the Christian Faith* (pp. 8-10).

<sup>3</sup>*Modern Use of the Bible* (p. 164); compare also stenographically-reported record of his Union lectures, certified by Dr. David James Burrell.

<sup>4</sup>Op. cit., pp. 145-149; 154, 155; 163, 164.

<sup>5</sup>His faltering attitude toward Scripture is apparent through his entire volume.

<sup>6</sup>Op. cit., pp. 229; 230, 231.

Christ and the Trinity is quite acceptable to

<sup>7</sup>See Dr. Leander Keyser's citations of Dr. Reccord in the *BIBLE CHAMPION*, May, 1925.



## The League of Evangelical Students



LAST December a convention of the League of Evangelical Students was held in the chapel hall of the Northern Baptist Theological Seminary, Chicago. It was a notable meeting. The League is composed of students in about twenty colleges and seminaries which stand perpendicularly for the plenary Christian faith. Its creed is acceptable to all professors and students who believe in the divine inspiration of the whole Bible and all the fundamental doctrines of Christianity.

There were representatives from many parts of the country at the said convention, which was royally entertained and welcomed by the host seminary. Never shall we forget their cordial hospitality.

Notable addresses were delivered by Dr. Oliver Buswell, president of Wheaton College; Dr. J. Gresham Machen, of Princeton Theological Seminary; President Taft and other members of the faculty of the entertaining seminary. In the general discussions many questions of vital importance were considered. There was no letting down of the evangelical standard.

Under the auspices of the League an excellent monthly magazine is published, entitled *The*

*Evangelical Student*. A copy of it will be sent to any one asking for it, by writing to the General Secretary of the League, Rev. Paul Woolley, Th.M., 25 Edwards Place, Princeton, New Jersey. Mr. Woolley gives his whole time to the interests of the League, and has been instrumental in adding many schools to its membership list within the last year since he has been employed. Any evangelical college, seminary or Bible institute, not now connected with the League and desiring to obtain informing literature regarding it, should address Mr. Woolley as above indicated.

While the membership of the League consists of students in evangelical schools, they do not go ahead without counsel from older persons. They have chosen the following theological teachers as members of their Advisory Board: Melvin G. Kyle, D.D., LL.D., Xenia Theological Seminary, St. Louis, Mo.; Leander S. Keyser, D.D., Hamma Divinity School, Springfield, Ohio; J. Gresham Machen, D.D., Princeton Theological Seminary; Clarence Bouma, Th.D., Calvin Theological Seminary, Grand Rapids, Mich., and Harold Paul Sloan, D.D., Temple University, Philadelphia, Pa.—F. J. B.

## Notes and Comments

### A Good Suggestion.

A subscriber, who is a lover of the BIBLE CHAMPION, offers the following suggestion: "I wish you could give us some time soon a summarized article on positions taken by the Modernists which history, archeology and prophecy have shown to be fallacious. It would prove a strong apologetic in these perilous times." If any of our readers will furnish us such a summary, we should be glad to publish it. Will anybody take the time to do this good work? Meanwhile we desire to recommend to those who want to know what are the special doctrinal departures of the Modernists the following books: J. M. Stanfield's *Modernism: What it Is and What it Does*, published by The Christian Alliance Publishing Company, 260 West 44th Street, New York; \$1.50; and Leander S. Keyser's *The Conflict of Fundamentalism and Modernism*, published by The Lutheran Literary Board, Burlington, Iowa; 30 cents.

### Think about the Ethics of it.

Our editorial colleague, Dr. Victor I. Masters, says some direct and trenchant things in

his excellent paper, the *Western Recorder*. In a recent issue he made this pointed statement: "The determined effort made today to discredit the Bible is amazing. The attack is being conducted largely under the patronage and protection of scholarship. And almost for the first time in history the effort to discredit the Book of God has as its outstanding leaders men who receive their positions and their financial reward under a specific contract to teach this book as the Word of God." Yes, and in many cases these same men made solemn promises to do that very thing; else they never could have been inducted into their offices.

### The Precious Words of Jesus.

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit" (John 15:7,8). These are the sayings of Jesus. Let us note that the conditions on which prayer will be answered and fruit-bearing resultant are abiding in Christ and His words abiding in His disciples. That means that His living presence and His precious



words are to dwell in the soul. But where do we have the words of Jesus? In the New Testament. If we do not have them there, where are they? Note, too, that our Lord did not separate His person from His teachings. The two must go together and abide together in the believer's heart to make him a complete disciple of Christ.

### More Differences among the Theorists.

We have been deeply interested in an article which appeared some time ago in the *Literary Digest*, entitled "Evolution's Failures." It recites the differences that have arisen recently among evolutionists. Once, and that only a few years ago, the Javanese man, the Heidelberg man, the Neanderthal race, were regarded as "missing links" in the evolution of the human family; but now they are beginning to be regarded as "failures" in nature's efforts to produce man. They are "not links in man's upward rise from the beasts, but cousins of mankind who tried and failed; who proved unsuccessful, and vanished as individuals and as races." To our mind, this new explanation is still more unreasonable than the view that is becoming antiquated. If these low races are failures along the evolutionary route, then there is not a single fossil relique of man's real ancestors. Why have all of the successful efforts left no trace or record, while the failures have left their remains to tell the story? This would look as if nature kept a record of her failures, but none of her successes. All this speculation simply proves our contention, made again and again in these columns, that the whole theory of evolution has no real basis in science, but is founded only on conjecture.

### Reveling in Speculation.

It is positively exciting to follow the scientists in their speculations. A recent author furnishes the text for this paragraph. Speaking of the composition of matter according to the latest conjecture, he says that "a few years ago it was believed that the atom was the incompressible, indivisible and indestructible unit of the material universe." But today the concepts of the scientists have "radically changed." Now the atom is said to be composed of electrons and protons. These are, according to the scientists, only negative and positive charges or units of electrical energy. Our author accepts the somewhat facetious definition of matter, saying it is nevertheless true: "Matter consists of tiny particles of nothing, moving swiftly." Try to think of nothing moving. But what is nothing?

Why, nothing, of course! Yes, the scientists are past-masters in the praxis of speculation.

### The Doctrine of Sudden Creation.

A communication from our valued friend Dr. J. Newton Parker, Chicago, Ill., contains the following apt statements: "The only way to start a world is by creation, and only God could do that. He had to create the first fishes, birds, animals, man, and all living creatures full-grown. Had they not been so created, how could they have cared for themselves? Think of the young of all the living creatures you know; could any of them have survived if they had not been created fully grown? We know how utterly helpless the young of all kinds of animals are. It is so with the little birds, kittens, pups, pigs, calves and colts. The same is true of human babies. Because living creatures are interdependent and the young are so helpless, it stands to reason that the first pair of each kind had to be created outright and in the fully grown status. And God tells us plainly in His book that He made the first living creatures in just that way."

### Creatures Need a Complete Outfit.

It may be freely granted that there is no direct evidence from the side of physical sciences for the view just stated in the foregoing paragraph, any more than there is such evidence for the mutation of species. However, the idea of sudden creation seems to fit best into our knowledge of living creatures and their survival. When we study any species closely, we note that there are many particulars in its organism, its physiology and anatomy, and its many instincts that are absolutely necessary to its functioning and its existence. It has to have its outfit complete in order to live at all. If such creatures had come into the world in their infantile state they could not have cared for themselves. Besides, today we never see a highly organized creature that has not been brought into existence without the conjunction of two adults of the male and female sex of the same species. Thus it seems impossible to figure out how the first individuals of a distinct species ever could have come into existence without an act of direct creation. And that is the teaching of the Bible.

### Another Difference among the Theorists.

This is very interesting. An article in the magazine called *America* tells us that the Neanderthal man is quite "a slippery ancestor." It appears that he will not "stay put." He kicks over the traces, much to the chagrin of the evolutionists. Time was when the theorists held



that the Java ape-man, the Heidelberg man, the Piltdown man and the Neanderthal man were our sure-enough ancestors. Then the evolutionists switched their views and told us positively that the above-named roughnecks were only our predecessors, not our forefathers; they were only our "uncles and aunts, many times removed." But now comes along Professor Ales Hrdlicka, in an address on a great scientific occasion, and what does he do but trace the pedigree of *Homo sapiens* back to Father Neanderthal? But Dr. G. Eliot Smith and other scientists are now after Hrdlicka with broom and duster.

#### Four Great W's.

Here they are: (1) Whence man came. The Bible gives the best solution of this problem. Nothing could be more satisfying to both the intellect and the heart than to know that man was originally created in the image of his Maker, and hence is a child of the Most High. (2) Why man is here. This problem, which is so puzzling to Sir Arthur Keith and other materialistic scientists, is beautifully solved by the Bible, which tells us that man is here to love, trust and serve God and do good to his fellow-men and at the same time to prepare for something better. (3) What man is worth. According to the Bible, he is of inestimable worth for himself and in the sight of God, for Christ says, "There is joy in the presence of the angels of God over one sinner that repenteth." (4) Whither man is bound. Here again the Bible illumines the way: "In my Father's home there are many abodes; if it were not so, I would have told you."

#### The Wonders of Vitamin.

All of us are glad to acknowledge that scientific research leads to many valuable practical discoveries. A recent work on biology by Dr. William J. Dakin, of the University of Liverpool, tells us about the service of the vitamins in the preservation of health. Many diseases result from the absence of certain nutritious elements in the food that people eat. For example, it has been found that scurvy on ships is largely due to a restricted diet where vegetables are missing. Small quantities of vegetables are proved to be the antidote. The use of orange or lime juice puts matters right. This vitamin is known as "Water Soluble C." Too much polished rice among the orientals causes a disease known as beri-beri. This is cured or prevented by the addition of rice bran, or "Water Soluble B." The disease known as Rickets is cured by "Fat Soluble A." Indeed, science adds much to the service of human life.

#### How Josephus Tells the Story.

This great Jewish historian begins to tell the story of Cain and Abel in this interesting way: "Adam and Eve had two sons; the elder of them was named Cain, which name, when it is interpreted, means a Possession. The younger was Abel, which signifies Sorrow. They had also daughters. Now, the two brethren were pleased with different courses of life; for Abel was a lover of righteousness," etc. Then he recites the tragical events that followed. Thus we have the old, bald-headed question, "Where did Cain get his wife?" solved very easily. The Bible gives the same facts, but places them in a different order. It first finishes the story of Cain and Abel, and then goes back and takes up the main narrative regarding Adam and Eve and their sons and daughters. Yet a recent writer, who pretends to be a great scholar and a wise philosopher, actually revamps the old, bald-headed question, which has been answered many times.

#### What Josephus Thought of Moses.

You will find a good many corroborative statements in the *Antiquities of the Jews* by Josephus. Where do you suppose the name of Moses first occurs in that volume? In the first chapter, which recites the narrative of the creation. Speaking of the evening and the morning as the first day, our historian says: "But Moses said it was one day." The next reference to Moses is this: "Accordingly Moses says, 'In just six days the world and all that is therein was made,' " etc. Again: "Moreover, Moses, after the seventh day was over, begins to talk philosophically." Then follows the account of the fashioning of man's body from the dust of the ground. A little further on Josephus says: "Moses says further that God planted a paradise in the East, flourishing with all sorts of trees." So we see that the Jewish historian attributes the first and second chapters of Genesis to Moses.

#### Adam and Eve the Primogenitors of the Race.

In their vain speculations some people claim to believe that there were Pre-Adamites—that is, human beings before Adam and Eve. But the Bible teaches otherwise. This is what it says: "And Adam called his wife's name Eve, because she was the mother of all living" (Gen. 3:20). The Hebrew for Eve is *Havvah*, which means "living" or "life." That is just as it should be, for then we are all the sons and daughters of God, originally created in the divine image. Here is no hint of an animal pedigree for man. Let us rejoice that man has so



high an origin; for, that being so, we may know that he was created for a high purpose and will attain to a high destiny—provided he permits God to restore the divine image within him.

### A Clear Testimony.

Professor M. J. Stolee, D.D., of Luther Theological Seminary, St. Paul, Minn., bears clear and stalwart testimony to the evangelical faith in a recent article in *Lutheran Church Herald*. The caption of his article is, "The Danger of Modernism to our Church." In one place he says: "I mentioned Ritschl as the father of Modernism. He defended the principle that it is right and proper, in order to allay the fears of the conservatives, to express the new theological opinions in the old familiar terms; and ever since that time has this sort of theological counterfeiting been in vogue among the Modernists. The Modernist would not have been an element of danger if he had come to us under his true colors." Then he adds that the Modernist's policy has always been to "bore from within."

### Another Witness to the Same Effect.

Dr. Stolee quotes the following pertinent editorial statements from the *Boston Herald*: "From the beginning the overwhelming majority of liberals in the orthodox churches have dodged the issues—have hedged, evaded, qualified and compromised. . . . Black they have blithely called white, and error truth. For one man in the liberal camp who has the courage of his convictions, there are a thousand, like Harry Emerson Fosdick, who shift and shuffle on every question." Remember, this charge is made by the editor of a secular newspaper, not by a writer in a theological journal.

### A Valiant Upholder of the Faith.

Our much-beloved friend, Rev. Dr. R. A. Meek, editor of the *Southern Methodist*, Memphis, Tenn., continues to bear stalwart testimony to the truth and to speak out fearlessly on all occasions. There is never anything equivocal in his witness to the truth nor in his charges of heresy against the men who are guilty of departures from historical and Biblical Christianity. He never merely hints at things. When he has a criticism to offer, he mentions the offending party by name. We like such brave and open fighting. He conducts an excellent paper, and wields a facile and powerful pen (we suspect, however, that he uses a typewriter). We wish everybody could read his cogent paper. He frequently refers to the *BIBLE CHAMPION*, and reprints articles from our columns. He is welcome to them, the more

the better, for he thereby gives them wider circulation and influence; and that is what we desire. The price of the *Southern Methodist*, which is published weekly, is \$1.50 per year: P. O. Box 1427, Memphis, Tenn.

### Another Upstanding Believer.

It is always a pleasure to receive and read the *Christian Fundamentalist*, Minneapolis, Minn., edited by that valiant defender of the faith, Dr. William B. Riley. It is packed full of useful information as to what is going on in the world, and exposes many of the errors of Modernism and evolution. Dr. Riley has had many debates with evolutionists, and in every case where a vote was taken, he has won, and usually by a large majority. It would seem that, when the evidences for both evolution and creation are presented, most people think that the doctrine of creation has the logic on its side. Dr. Riley is ever on the alert for good articles in current magazines which he cites in the department of his magazine called "Readers' Information Desk." In every number he calls attention to several editorial and other articles in the *BIBLE CHAMPION*. A full outline of his great tour through Europe and on to Jerusalem for next spring is given in the January number of his magazine.

### Not Afraid of Truth.

Sometimes it is said scoffingly that conservative believers are "afraid of truth." That is a mistake. They are not afraid of *truth*; they are afraid of *error*. They know that error is prone to do much harm in the world. The carnal heart is wicked and the natural mind is unspiritual, and for that reason many people are easily led astray by the specious presentation of error. It seems to us that it is rather the liberals who are afraid of the truth, for, no matter how often their errors are pointed out, they do not seem to read anything but liberalistic literature, and consequently they go on and on and on repeating their errors just as if they had never been pointed out. This is the amazing fact about liberalism; its advocates do not seem to know anything about the great body of conservative literature that has been published and the powerful defenses of the historic faith that it contains.

### The Religion of Hawaii.

We feel sure that the articles on the religion of the Hawaiian Islands which are now being published in the *CHAMPION* will be of much interest to our readers. For one thing, they will add variety to the contents of this journal; and that is what we want just as long as the



material is of a solid evangelical and informing kind. Then, again, Mr. Whitney's articles form a valuable apologetic for the literal accuracy of the Biblical account of the creation of the universe and of man, the Adamic Fall and the Noachian Deluge. It is indeed remarkable that those distant people, far out in the Pacific Ocean, should have traditions that correspond so closely to the Biblical account of those events; also that they should believe that their remote progenitors came from India and thence from Ur of the Chaldees, Abraham's original home. They also have a doctrine of the Trinity, which, while it may be somewhat deflected from the true Biblical doctrine, yet does seem to hark back to an original divine revelation, such as we have in the Bible. We want to ask our readers to give special attention to Mr. Whitney's articles.

### Better not Say "Lower" Animals.

In speaking of man in connection with animals it is better not to speak of "lower" animals, implying that man is an animal, but only one of a higher degree or kind. In the use of this expression we think that both the Tennessee and Arkansas anti-evolution laws are faulty. While their meaning is all right, they say that all teaching that man has ascended or descended from the "lower" animals is forbidden. The wording is somewhat unfortunate, for man is not an animal at all, but belongs to a genus all his own. That he has some physical homologies that are common to the animals is true enough, but to classify man as a total being merely from his physical nature is to overlook the most important part of man, and that is his rational soul. Man has many factors in common with vegetable life; why not call him a vegetable, only of a higher kind? He has much in common with the inorganic realm; why not call him a clod of a somewhat higher order? No; man is *genus homo*; he belongs to an order of his own. Man has more fundamental elements in common with God and the angels than he has with the animals. In our classification let us use nomenclature that marks man as distinct from the beasts of the field and the jungle.

### Was Paul "Broad"?

In some ways he was, for he was ready to accept the truth whenever it came to him with convincing force; but he was not "broad" in the modern liberalistic sense of the term. Yet some writers for Sunday School literature have been harping on the idea of Paul's "broad-mindedness," as if that were his chief attribute. In the mouth of the Modernist, however, the word "broad" means to be ready to accept al-

most anything, especially if it seems to be new and bizarre, and to have no definite and settled convictions. But Paul was *not* "broad" in that way. He had very definite convictions. He told the story of his conversion over more than once, and always stood by the data of that experience. He never wavered and fluttered from one thing to another. He determined to know nothing but Christ and Him crucified. At a certain place he said, "This one thing I do." And what was that? To run to and fro in a hectic and nervous "quest for truth"? No, far from it. He pressed "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14).

### More About Paul's "Broadness."

To prove that Paul was not "broad" in the modernistic sense of the term we cite a few more facts. He says that if any man or even an angel from heaven should "preach any other gospel than that which we have preached unto you, let him be anathema" (Gal. 1:8,9). Was that so very "broad" in the sense of the term in which the Modernists use it? By the gospel he meant the gospel of Jesus Christ and no other. To Timothy he wrote: "But continue thou in the things which thou hast learned and hast been assured of" (2 Tim. 3:14). Note these earnest words: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Tim. 6:20); or, according to the American Revision, "the knowledge which is falsely so called." Again he wrote: "Hold fast the form of sound words, which thou hast heard from me" (2 Tim. 1:13); "But the time will come when they will not endure sound doctrine" (2 Tim. 4:3). For that reason Paul exhorted Timothy to "preach the Word" and to "exhort with all longsuffering and doctrine." The Ephesians were warned against being "carried about with every wind of doctrine" (Eph. 4:14). Yes, in many places he enjoined steadfastness, but in no place that we can find did he say anything about being "broad" or even about running after new things.

\* \* \*

## Wayside Gleanings

We wonder if our readers will notice just a small difference in type this month—the type face used for several years and one that is just a little larger, and, we think, decidedly more readable. This type will be in general use from now on, but there was much type set up when we received this new face and this will be used in the next several months.



Evangelist T. T. Martin says that from a state college for young women where Evolution is taught, a State Senator and his wife had a party of twenty-seven of the college girls out for a week-end outing. On Sunday he talked with them on the subject of the Bible and Christianity. To his utter amazement he found that twenty-one of them did not believe in God and scoffed at the Bible; five of them were non-committal and only one out of the twenty-seven stood out boldly for the teachings of her father and mother. Everyone of the twenty-seven had come from Christian homes.

An agreement has been reached for solution of the long-pending Roman question, by which the papacy is granted a small territorial extension, plus an indemnity of 1,000,000,000 Italian lire.

Dr. Arthur Brown, who sacrificed a large practice at Vancouver, and took to the platform several years ago, has concluded a successful series of lectures at Philadelphia, New York City, Paterson and Passaic, N. J.; Boston, Altoona, Pa., Brooklyn, Buffalo, Rochester, Baltimore (second visit), and is, at this writing, at Cleveland for ten days. He will be at Pontiac, Michigan, from January 28 to February 3; at Mokena, Ills., from February 10 to 15; at Racine, Wisc., from February 16 to 23; at Chicago from February 24 to March 3. After Chicago he has many engagements between there and the Pacific Coast. He has large and enthusiastic audiences everywhere. Dr. Brown is now a Contributing Editor of the CHAMPION.

Otto T. Bannard, banker, who died recently at sea, left \$2,000,000 to Yale University, his *alma mater*, under the terms of his will filed for probate recently.

Numerous objects of gold and silver, together with additional information concerning the burial rites of Sumerian royalty 5,000 years ago, have been found in Ur of the Chaldees with the resumption of archæological work there by the joint expedition of the University of Pennsylvania Museum and the British Museum, a report received here reveals. Included among the finds are gold daggers and a cylinder seal inscribed "Mes-kalam-dug the King"; a painted clay pot belonging to a prehistoric civilization; a copper head which possibly is from the statue of a god and is the first object of its kind found in Ur; gold headdresses, rings and beads, and a number of silver vessels.

We are happy to know that Professor George McCready Price, M.A., now a Contributing Editor of CHAMPION, has returned to this coun-

try from his prolonged stay in England, with several important visits for lecturing purposes to the continent of Europe. We have every reason to believe that he accomplished much good in those lands. He is now a professor in Emmanuel Missionary College, Berrien Springs, Michigan, and occupies the chair of Geology, Science and Religion. We shall expect him to contribute some articles to this journal as soon as he has time to write them for us.

The next General Conference of the Methodist Episcopal Church, South, which is to meet in May, 1930, will be held in Dallas, Texas.

Lincoln MacVeagh, of the Dial Press, New York, was taxed 15 per cent on the value of the Apocrypha, which books he brought into this country from abroad. He brought suit to determine whether the Apocrypha is a part of the Bible and therefore duty free, or whether it is "a work of foreign authorship," and therefore subject to tax. The U. S. Customs Court after two years has decided that the Apocrypha is not a part of the Bible. It was definitely stricken from the English Bible in the reign of King James I. Copies of the Douai Bible used by the Roman Catholic Church, which contained the books on which MacVeagh was taxed, he claims, are constantly being imported duty free.

Professor Harry Elmer Barnes, of Smith College, in an address before a sectional meeting of the American Association for the Advancement of Science, in session in New York City, made the statement that modern science demands a revision of religion and a new concept of God. If he didn't succeed so well in convincing his fellow-scientists that his address was in order, and with good taste, he must have impressed them profoundly with his flow of big words. The following are expressions of his ideas in regard to the question, as to a new concept of God. Such words and expressions as "Astrophysics," "Primitive Anthropomorphic and Geocentric Misconceptions," "Liberalized Religion," "Archaic Supernaturalism," "Public Propaganda Adjunct," "Social Science and Aesthetics," "Astrophysical Discoveries," "Study of Atoms and Electrons," etc.

Referring again to Professor Barnes' address, Cardinal Hayes from the pulpit of St. Patrick's Cathedral said:

"It is an outrageous shock to read in the newspapers today that a scientist in this city said that our God is a myth. It is the fashion of the day to see conflict and contradiction between religion and science. To some, Nature is a blind, unknown force, perhaps self-created and no doubt eternal. True religion reveres true science, re-



joining in its unfolding of the beauties of Nature because it makes manifest the omnipotent intelligence of God. True religion enables us to advance from the visible to the invisible, from the finite to the infinite. Is not this also the aim of science?"

It is most interesting to notice how such expressions, by one in their own fold, are received, and we are glad to repeat what several of them had to say for Dr. Barnes.

The Rev. Dr. Christian F. Reisner, Methodist, charged Professor Barnes with being "unfair, because he is not familiar with modern theology." "As well might I undertake to criticize science as for him to criticize theology," he continued, "with the evident ignorance in that field which he displays."

The Rev. Dr. Harry Emerson Fosdick, Baptist, said: "It is the little minds in both camps who cause the most trouble. The foremost religious minds are becoming more scientific and the foremost scientific minds are becoming more religious."

The Rev. Dr. Henry Darlington, Episcopal, said: "Science and religion are not at war, as the ill-informed think, but are co-operators for the general good of mankind. Science builds the machinery. Religion decides how it shall be used."

New York University is establishing a school of religious education.

General Bramwell Booth has won his suit for an injunction to prevent the High Council of the Salvation Army from executing its resolution deposing him from leadership in the organization, but the injunction is to continue in force only until the High Council meets again and the general has been given a hearing in his own behalf.

President Lowell, of Harvard University, announced on January 22 that the exact sum which Edward S. Harkness, of New York City, will give to the university for the carrying out of the "House Plan," of which President Lowell and Mr. Harkness are the chief sponsors, is \$11,392,000. The cost of erecting the new "Houses" will be about \$9,892,000. The rest of the \$11,392,000, amounting to \$1,500,000, will be available for endowment in connection with the plan.

The High Council of the Salvation Army adopted a resolution asking General Bramwell Booth, leader of the Army for the past sixteen years, to retire from that post because of the condition of his health.

At the same time it was made clear that in

retirement he would retain his title of general and continue to enjoy the honor and dignities attached to it.

The resolution was adopted after the council had considered a letter which had been received from the head of the Army. It is understood that in it the general asked the High Council to appoint a commission to act for him until his recovery.

The council's reply was a rejection of this proposal, saying that it was improbable that at his age he would recover sufficiently to resume the labors under which he had broken down.

The editor of *The Leader*, organ of the Reformed Church in America, in speaking of our Associate Editor, Dr. Keyser, calls him a "keen and challenging theologian, author of many books on Christian Evidence."

In the last general convention of the Protestant Episcopal Church the House of Bishops adopted almost unanimously a resolution offered by Bishop Brent to invite the Methodist and Presbyterian Churches, both North and South, to act concurrently with the Episcopal Church in creating a joint commission looking toward organic unity.

The New York Bible Society has been collecting Bibles or portions of the Scriptures in various languages in actual circulation in different parts of the world, and has brought together 380 volumes, which are now on exhibit in the Assembly Hall of its Bible House. There is a separate exhibit of sixty-seven languages in which the Society is circulating the Scriptures in the city and harbor of New York and among the foreign populations coming into our country.

Francis G. McConnell is a Bishop of the Methodist Episcopal Church, North. He is also the newly elected president of the Federal Council of Churches. In his book, *The Christlike God*, published by the Methodist Book Concern, Bishop McConnell says on page 15: "Is not this tendency to deify Jesus more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that He was and for the ideal that He is?"

The New York *Times* quotes an article entitled "Let us end Missionary work among Jews," by Dr. E. L. Hunt, of the Committee on Friendship between Jews and Christians of the Federal Council of Churches. Dr. Hunt indicts missionary work among the Jews on the score "of its futility." Adding, "One must search far and wide to find a *bona fide* convert." He also indicts it on the score of "its costliness and



waste," and "because it is un-Christian." Dr. Thomas M. Chalmers, editor of the *Jewish Missionary Magazine*, answers Dr. Hunt in an editorial in his magazine (January, pp. 1 and 2). Any one interested will appreciate this editorial. Address Dr. Chalmers at 2654 Marion Ave., New York.

Boston university reports on the religious views of the 10,000 students enrolled last year in that institution. There were 6230 Protestants, 2166 Roman Catholics, 1370 Jews, four agnostics, three Bahais, three buddhists, two Moslems, two freethinkers, one Hindu and one atheist.

Frederick C. Austin, a Chicago capitalist, turned over to Northwestern University the F. C. Austin building, Chicago, valued at more than \$3,000,000, the income from which is to be used for the training of business executives. The property will be held as an endowment and the income used for scholarships.

The Oriental Institute of the University of Chicago announces funds in process of accumulation, and in sight, amounting to \$9,500,000 for a new building and endowment for a worldwide and continuous archæological research.

The Nanking government post office department has changed the name of the ancient city of Peking, which is now known as Peping, according to press dispatches from China. The name Peking signified "northern capital" and the Nationalist government did not wish that meaning to be applied to the city from which northern armies had been driven. Letters and cables addressed to Peking are still delivered, although regulations provide that they should be addressed to Peping.

A small chapel for meditation and prayer for the use of people of all faiths has been built in the Hotel Biltmore, New York, and similar ones are to be installed in other hotels of the system.

The second Lutheran world convention will be held this year at Copenhagen. It was eleven centuries ago that Ansgar carried the gospel to the Danes, who had already distinguished their country in history as the home of the earliest adventurous Northmen.

Charles M. Henderson of Toronto, a member of the Roman church, recently left in his will three equal legacies of \$18,000 to the Roman church, the Salvation Army and the Holy Blossom Jewish synagogue.

## THE ARENA

### The Polynesian Creation Story

By Dudley Joseph Whitney, B.S., Exeter, California



IN HAWAII in the northeastern Pacific, and New Zealand in the southwestern part of the ocean, then far eastward again through the Society Islands, the Marqueses, and even to isolated Easter Island, dwelt the great Polynesian race when European navigators first sailed the Pacific. With the possible exception of the American Indian, dwelling from Alaska to Terra del Fuego, the Polynesians were the widest extended of all primitive peoples, and it is now believed by some good authorities that the American Indian was part Polynesian.

They were not barbarous, uncivilized people, but men and women with a high culture, a highly organized society, traditions reaching back for generations, if not to the beginning of time. Physically and mentally they were in many respects among the finest of races.

All Polynesian peoples were closely related. They voyaged back and forth from one island group to another within historic times, that is to say, within the last thousand years, and even within the last few hundred years. Their priests were men of the highest learning; and through the learning of the priests, passed on orally from one generation to another, historians have learned much of the history of the race and of their religion and traditions.

Of all peoples it seems that none had an account of creation so closely parallel to that of the Hebrews as had the Polynesians, particularly the Hawaiians. One of the most noted of Hawaiian historians, S. M. Kamakau, who died several decades ago, was so impressed with the resemblances between Genesis and Hawaiian traditions and between certain features of ancient Hawaiian worship and the Jewish re-



ligion that he even got Abraham, Isaac, Jacob, Reuben and Benjamin in the Hawaiian genealogies.

In this he was certainly wrong; for, although the resemblances between Polynesian traditions and Genesis can be checked from many sources, there is no trace of Kamakau's genealogies outside of his own writings. As a matter of interest, however, it will be more than worth while to mention a few resemblances between Polynesian religious practices and those of the Jews and other races. We can start by recalling the nature of the tabernacle in the wilderness and comparing with it certain of the *beiaus*, or sacred enclosures of the Hawaiians.

The reader will recall that the tabernacle was in a court or walled enclosure. In the enclosure but not in the tabernacle, was an altar of burnt offering and an altar of incense; also various other furnishings. Within the tabernacle were a holy place and a most holy place.

An *beiau* was much like it. It was an enclosure, with walls of stone, and in the enclosure was an altar upon which offerings were made, sometimes of men, sometimes of hogs, which were the Hawaiians' only domestic animals, besides the dog. There was also a large grass house, corresponding, it seems, with the tabernacle, and possibly one or two smaller houses. One end of the *beiau* was walled off from the rest of the enclosure. Entrance to this was forbidden to all but the highest priests, and then only on special occasions. It could be called the holy place, in comparison with the holy place of the tabernacle, though it was part of the enclosure and not part of the house in the enclosure.

Again, in this inner court was the oracle, the most sacred part of the *beiau*. It was a wicker-work frame, narrow at the base, but thirty feet high or higher, and made in three stages, evidently in memory of the primitive Polynesian trinity of gods. In the earliest and purest form of Polynesian worship there was a trinity, as there was in India and in Egypt—a memory, I believe, of the monotheistic trinity of the early Hebrews and of all other races when all of them were one. However, this matter of the trinity will come up later. This oracle, built in three stages, was entered by the priest, after purification and various sacred rites, for communication with the deity. It corresponds wonderfully with the most holy place of the tabernacle and of the Jewish temple.

To proceed: there was parallel after parallel in various priestly ceremonies between the Polynesians and the Hebrews, not, as I take it, that one was borrowed from the other, but that these

things were common to early men before the time of Abraham.

A most striking fact also is, that circumcision was practiced by the Hawaiians and also by certain other Polynesians, until their old religion was dropped. Missionary influence, in fact, had a great effect in the dropping of the practice. This indicates, not that the rite was borrowed from Abraham and his descendants, but that circumcision was known before the time of Abraham, even if not practiced regularly.

Now, Kamakau aside (for he is no longer accepted unless his statements can be checked elsewhere), anthropologists feel fairly well convinced that the early Polynesians, or their ancestors, came from Ur of the Chaldees. Is not that surprising? It is evident that the race traces back to Java and other of the East Indies, and that still earlier than that it came from India itself. Old traditions, particularly some which are of unassailable authenticity from New Zealand, point to Ur as the early home from which they voyaged to India. This I got from the records of the Hawaiian Historical Society. It can be checked up in other ways. Modern authorities are better than authorities of a generation ago in ancient Polynesian history, though definite translations of old chants are always reliable.

In the whole problem of the origin of various races I do not know of anything more interesting than a study of the Polynesian priesthood and their traditions; but we would be wandering too far afield from the creation traditions to discuss that question much farther. It can simply be said that with the Polynesian priests the ancient learning was sacred, and was passed on, word for word, for generation after generation. These traditions are authentic. All idea that they are borrowed from the Bible, or adopted after missionaries had brought their teaching, has to be thrown aside absolutely. In the translation and retelling the resemblances to the Bible narrative may have been heightened somewhat in places, but the basic underlying features of the account are there: the original chants are often on record in the Memoirs of the Bishop Museum of Honolulu, and can be verified. I can cite inquirers who wish to follow the matter out in detail to that institution.

Creation begins with darkness and confusion. There is a great god, Kane, and with him Ku and Lono, who in some way are part of Kane and are worshipped as one with him. Here is the trinity, only faintly outlined in the Hebrew, but well defined in the Polynesian traditions, as well as among certain other peoples.



Light is made, the earth is brought into shape and plants and animals are formed. Since the Polynesians knew few of the higher animals, and, besides the birds, the only land vertebrates they knew were the hog, the dog, the mouse and the lizard or moo, their traditions about the creation of the animals are not extensive.

When all else was created, the three gods decided to make Man. They assembled red clay from various parts of the earth and from it shaped a man; they took white clay and made the head of the man. In these things Kane was the director, the one who decided what was to be done; Ku in general did the work, and Lono lent his influence. When the body of the man was completed Lono breathed into the nostrils of the image and the man became alive. The most common name of this first man was Kumu-honua. The traditions are mostly referred to as the Kumu-honua traditions, although the man had other names, including Honua-ula (Red Earth). Kumu means stock, or root, and honua, earth, so Kumu-honua means, in a general way, made of earth, or originated from the earth.

When the man was made he was called kane (man) after the great God Kane, as Kane wanted man to remember his origin and his maker when his name was mentioned.

Now, besides Kane, Ku and Lono, there were many *akua*s, or spirits, one of the most powerful of which was Kanaloa, who in part of Polynesia is held to be one of the trinity of great gods, and in some chants to be a younger brother of Kane. In the Kumu-honua traditions it is said that in the time before the making of man Kanaloa became angry because it was not permitted him to be offered the *awa*. The *awa* has a root from which a narcotic drink used to be made. Its use was tabu to all but the high chiefs; so when it is said that Kanaloa was not offered the *awa*, it is equivalent to saying that he was not permitted to be worshipped. Kanaloa therefore became greatly offended and rebelled against Kane and drew off many of the other minor spirits in the rebellion. This of course is the Polynesian account of the revolt of Satan.

When he saw Kane, Ku and Lono making the image of a man, Kanaloa also got clay and made an image. He breathed into the nostrils of his image, but it moved not nor lived; so he became very angry and said to Kane, "Because my man did not live, I shall take your man and he will die." Thus in time it came about, and one of the later names of Kumu-honua was Ke'lii-kahuli, or the Overturned Chief. It was not for some time that this came about.

For a time Kumu-honua was alone, and was

lonesome; so Kane put him into a deep sleep, and from his side took a rib and formed a woman. The Polynesian name for the woman commemorates this origin.

After this Kane instituted tabus, religious laws, for Kumu-honua and his wife, and these tabus were called Laau, or the tree. Through the deceit of Kanaloa, Kumu-honua and his wife were induced to violate these tabus, and it was then that he received his name of Ke'lii-kahuli, "the Overthrown Chief." He and his wife were driven out from the wide, beautiful land in which they lived by "the great, white bird of Kane." From the two all men and women were descended.

Now, the parallel between this set of traditions and the Genesis account is certainly striking, but there is more to come. Kamakau tells of Cain and Abel and of Seth, but this is not to be depended on. When one reads his account, given in good faith by Fornander in the Bishop Museum Memoirs, he must realize that much of Kamakau's writings are products of his own imagination.

The story of the Deluge, however, is well authenticated. Long after the time of Kumu-honua the earth became wicked and careless of the worship of the gods. One man was righteous, Nu-u. He made a great canoe with a house on it and stored it with food, taking plants and animals into it. Then the waters came up over all the earth and destroyed all of mankind except Nu-u and his family.

When he came out upon the land after the waters had subsided, the traditions go that he looked out and saw the moon, and thought that it was Kane, so he worshipped it. This displeased Kane and he came down *on a rainbow* and reproved Nu-u, but he did not punish him, for Nu-u did this by mistake. When he returned to the sky he left the rainbow behind him in token of his forgiveness.

The rainbow was a sacred emblem to the Hawaiians, not so much sacred as a sign of the presence of a high chief, a heaven-born individual, and their legends are full of accounts of the connection between rainbows and high chiefs.

If, as seems almost certain, early ancestors of the Polynesians came from the district north of the Persian Gulf and from Ur itself, the early home of Abraham, the resemblances between the Polynesian Genesis and the Hebrew Genesis are easily accounted for. Their priests were very strict in keeping up the old traditions and preserving them accurately. For instance, rice was not used by them when European navigators first reached them, but the Maori priests

of New Zealand knew rice when they saw it from descriptions of it in their old traditions, as a common food in one of their old ancestral dwelling places. One of the striking features of these creation stories is their simplicity as compared with the grotesque accounts of the old Chaldean creation poems. Although it came originally, it seems, from Chaldea, it came in a simpler, purer form than the Chaldean account as we now have it. One wonders how such traditions would be found away out in the mid-Pacific unless there was actually an Adam, an Eve, an Eden, and a Fall; a Noah and a Deluge. He wonders how these people could come from the district in which Genesis says that all men originated, after the Deluge, unless all men did come from there.

There is another wonderful feature about the ancient Hawaiian religion, and that is the resemblance between their views of the abode of departed spirits and the view of the Greeks and Romans.

The spirits of the dead, according to Hawaiian mythology, departed to an underground realm ruled by Milu, the Polynesian Pluto. They even had a story closely paralleling that of Orpheus and Euridice.

A noble young chieftain once lost his beloved bride, and determined to follow her to the kingdom of Milu and to bring her back to the upper earth. He got a very long root of a certain plant, one that would serve as a rope, and had it lowered over the edge of the opening to the abode of death. This was in the ocean opposite Waipio, Hawaii. Then he anointed his body with rancid cocoanut oil, so that he would have the odor of death, and descended the rope, being received by the spirits as one of the dead.

There was a pastime of the old Hawaiians of swinging, but instead of having two ropes with a board seat between, one rope was used. A stout stick was tied at the bottom and a person sat on that holding on to the rope. This chief prepared the rope in that way, and invited the spirit of his loved one to swing with him, which she did. Other spirits saw the swing, and they got ropes and swings of their own and soon hundreds of swings were going back and forth through the Hawaiian Hades.

Meanwhile by certain jerks on the rope the young chief signaled to friends above what he was doing and they slowly pulled the rope upward. Higher and higher he swung, with the spirit of his bride on his knees, and she laughed with glee, not realizing what was occurring, nor did the other spirits realize as the chief and his bride swung far and high that they were being removed from the power of Milu.

Then the wife realized what was occurring, and tried to leap back to her new home, but her husband held her firmly. He called to his friends to pull stoutly and well, and before Milu and his chiefs could prevent it, the young chief and the spirit of his wife were out in the upper air, where, after various ceremonies, the spirit was forced back into her old body, and she lived again until old age overwhelmed them both, and they returned once more to the underground abode. That is one of the old Hawaiian tales. It is the Hades of the Greeks transplanted to the mid-Pacific. It is an indication of the common knowledge of a life after death held by our forefathers from the days when there was but one race.

The creation account and the deluge account of the Polynesians is noteworthy, but there is more than that. Their altars, their sacrifices and numerous ceremonies of purification and otherwise, all were so much like those of other nations, whether Druids, Greeks or Hebrews, that it indicates that these things date from the childhood of the race, just as much as their Hades indicates a knowledge from early days that there was a life, either for good or evil, after death.

Just one thing more need be said. Although the modern kahuna, or successor of the ancient priests, is little more than a witch doctor, the best of the ancient kahunas were very wise men, remarkably so. There were bloody sacrifices and foul superstitions of heathensim, but through it all the greatest of the kahunas knew that there was one true God.

After Kamehameha, the first king of all Hawaii, died about eleven decades ago, the high chiefs wanted to discard their old tabus, but the young king, Liholiho, was fearful. It is recorded that he asked Hewahewa, the great kahuna of Kamehameha, whether the idols had power or not, and Hewahewa replied that "there was in fact but one God; there was no God but one God, and the idols were nothing." In spite of all the superstitions and heathen practices, Hewahewa knew this from the traditions of his predecessors handed down for thousands of years, the belief in idols and a multitude of minor gods, and many heathenish practices to the contrary, notwithstanding.

The same testimony comes from New Zealand. The priests there knew of one true God whose name, as among the Jews, was so sacred that it must not be spoken save under special conditions; so sacred, indeed, that the knowledge of only one God was lost to the common people, just as, among the Jews, the sacredness of the name of Jehovah made its true pronun-



ciation forgotten. With all their faults and all the evils of their heathenism, the Hawaiians and other Polynesian peoples still kept alive a

knowledge of God and of the early days of mankind that shows that early men knew God better than most of their descendants.

## Is the Bible Scientifically Correct?

By Frederick Erdman, D.D., Philadelphia, Pennsylvania

(Continued from February Issue)

### 12. *The Bible Meteorologically Correct.*

There are many references in the Bible, and especially in its oldest book, to the composition and movements of the clouds, and to rain, snow and hail. After considering in detail all these references, Sir William Dawson, a most careful exegete as well as a great scientist, wrote, p. 167, *The Origin of the World*, in regard to the thirty-sixth and thirty-seventh chapters of Job, "The knowledge of nature that existed at a time probably anterior to the age of Moses—a knowledge far superior to that which we find in the works of many modern poets and expositors, and accompanied by an intense appreciation of the grandeur and beauty of natural objects."

### 13. *Botany in the Bible.*

The Bible encourages the study of Botany. Solomon knew the names of every plant from the "cedar of Lebanon" to the "hyssop on the wall." Who does today? Also, Christ said, "Consider the lilies of the field."

But if the increasing wonders revealed by the microscope and other means of botanical study do not teach one the wonders of the Providence of God, if one does not learn to believe, "If your Heavenly Father so clothe the grass of the field which today is and tomorrow is cast into the oven, shall he not much more clothe you?" such a study of botany falls far short of the purpose for which a man was given a brain.

There are no mistakes in the numerous Biblical allusions to agricultural methods. Most of them can be seen in the Orient today.

### 14. *The Bible Scientific Nautically.*

The Bible account of the voyages and shipwreck of the Apostle Paul contains nothing which is not correct in regard to navigation in sailing vessels.

Not only so, but Admiral Nelson won the battle of Copenhagen because the morning before the battle he happened to read the account of Paul's shipwreck. The use of anchors from both bow and stern, the method by which he won the battle, was suggested to him by the reading of Acts 27. He was able to out-manuever the enemy and maintain the line of battle by the use of extra anchors. This illustrates

how the Bible has been a source of wisdom to men in every department of life if they "Searched for it as for hid treasure."

### 15. *The Bible Correct Zoologically.*

In the many allusions to animal life, from the ant to the crocodile, there were no mistakes in natural history in the Bible as are found in all other literature, modern as well as ancient. The *Encyclopedia Britannica* says that Job gives the best description of the crocodile which has ever been written.

### 16. *The Bible Correct Ethically.*

The Humanitarianism of the Bible is scientific.

Moses wrote (Lev. 19:18), "Thou shalt love thy neighbor as thyself." This surely anticipated all modern humanitarian movements by 3500 years. The Bible is not to blame if Jews and Christians delayed so many centuries beginning to practice its commandments. Since it required a bloody Civil War in the United States only a few decades ago to abolish slavery, we must not condemn the Old Testament characters if they fail to measure up to Christian standards when all the rest of the world was in condition of incredible cruelties and immoralities.

Moses also anticipated by 3500 years our very modern Society for the Prevention of Cruelty to Animals when he wrote, "Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. 25:4). So also Solomon: "A righteous man regards the life of his beast, but the tender mercies of the wicked are cruel" (Prov. 12:10). "Thou shalt not seethe a kid in its mother's milk," is commanded three times. Deut. 22:6,7 contains a practical command for the protection of birds during the breeding season: "Thou shalt not take the dam with the young," but "thou shalt in any wise let the dam go." The citizens of the United States did not wake up to the necessity for such laws until the practical extermination of invaluable birds and animals. Even the failure to cover an open pit or well was penalized (Ex. 21:33-35).

All will agree that the Bible, at least the New Testament, contains the highest ethics to be found in the world. But even the first book of

the Old Testament which gives so much space to the story of Joseph, sets the highest moral standards to be found in the world. The story of Ruth gives a relationship between a mother-in-law and a daughter-in-law which it would be hard to find even in a Christian country. Job exhibited the greatest patience. Daniel set the highest standard for courage. This subject could be indefinitely elaborated, but one's opinion of the ethical value of some sections of the Bible depends largely on whether one believes there is any moral government of the universe and whether sin deserves punishment.

If a man had escaped from the cruelties of Egyptian slavery, he could heartily join in Miriam's song of triumph over the Egyptians on the shore of the Red Sea. As a secular writer on Carthage remarked after viewing the rows of urns containing the ashes of children burned alive to the god Molech, one could sympathize with the threatenings of divine punishment by Isaiah and other prophets and the Imprecatory Psalms on the nations surrounding Israel, since their highest religious practices consisted in burning babes alive and other unspeakable abominations.

As to the polygamy of the Old Testament characters, notably Solomon's, Christ called attention to the fact that even divorce is condemned in the second chapter of Genesis. "Therefor shall a man . . . cleave unto his wife." Next, the Bible shows how Solomon's sin caused centuries of civil war and final destruction of the whole nation. But, how many modern men, if they had unlimited power, and if polygamy was the recognized means of maintaining international treaties, and if it were encouraged by the clergy as well as the politicians, and if it were the custom of his own and all surrounding nations, would have done better than Solomon?

After 2000 years of Christian ethics, the United States leads the world in divorce.

The Bible was written to expose human depravity and exhibit the mercy of God.

#### 17. *The Bible Biologically Scientific.*

When it says that plants and animals were created, each "after its kind," the Bible is stating a fact of human observation for thousands of years. Any one may watch the universal tendency of the most highly cultivated plants and animals to revert to type. Evolution will always be beyond observation and its supporters must always postulate millions of years and endless rhetoric to maintain their theories.

Darwin undoubtedly was correct in concluding that all pigeons were descended from one

pair of pigeons and all dogs and wolves from one pair of ancestors. Noah should be credited for understanding this biological law thousands of years ago when he selected the animals in pairs to go into the ark. Darwin unintentionally removed a Bible difficulty for some people.

The Apostle Paul was scientifically correct biologically when he had the courage as well as the scientific knowledge to tell the proud "earth-sprung" Athenians, who looked down on all other nations as barbarians, "God hath made of one blood all the nations of men for to dwell on all the face of the earth" (Acts 17:26). This is a large biological generalization, centuries ahead of science, accepted now by the wise men of the world as a fact, although the pride of most people makes the idea unpopular if color is involved, at least in democratic (!) countries.

1 Cor. 15:39 is a very comprehensive biological statement which the latest blood tests have not discredited: "All flesh is not the same flesh, but there is one flesh of man and another flesh of beasts and another flesh of birds and another of fishes."

#### 18. *The Bible is Scientifically Correct Ethnically.*

Discoveries in Philology as, for example, that the Greek and Latin equivalent for our word "father" is "pater" and the German "vater" and the Sanskrit "pitar," prove the common origin of widely scattered races. The Bible account of the Tower of Babel anticipates all such discoveries.

As Professor Max Muller wrote, "It is possible to point out radicals, which, under various changes and disguises, have been current in these three branches (Turanian, Semitic and Aryan branches of speech) ever since their first separation."

#### 19. *The Bible Prophetically Correct.*

The most remarkable proof of the supernatural historical accuracy of the Bible is the fact that it predicted even minute details of the history of Egypt more than 2000 years ahead of their complete fulfilment; e.g., when Egypt was the wealthiest and one of the most powerful nations of the world, having the most fertile soil and the most reliable irrigation system, when the banks of the Nile were covered with vegetation, with a marvelous canal system and wonderful fisheries and abundant wild fowl, when its skilled workmen were superior to any in subsequent history, and the architecture of its cities the most substantial the world has known, Isaiah (chapter 19) and Ezekiel (chapter 30) predicted that Egypt would grad-



ually be diminished in power until it became the "basest of kingdoms"; that "there shall no more be a prince out of the land of Egypt (that it should suffer under foreign rulers); that Thebes should lie broken up but not destroyed, but that Memphis should be entirely destroyed; that the canals should be dried up; that the vegetation along the Nile should be entirely destroyed (its banks are now barren mud although so fertile); that the papyrus and lotus (the national flowers of Upper and Lower Egypt) would disappear; that the fisheries would cease to be of value, and that the wonderful industries would disappear.

In view of the fact that human statesmen never know what is going to happen tomorrow, the fulfilment of all these minute details through 2000 years, besides many more concerning all the nations surrounding Palestine, proves a supernatural accuracy in the Bible which its critics cannot face.

The Jews, at the time of the birth of Jesus, believed, and even the Edomite Herod feared, the historical accuracy of the Old Testament prophecies about the place and time of Christ's birth; and so have all orthodox Christians believed the prophecies about many details of His life and death. Indeed, the early church consisted exclusively of Jews who accepted Christ as their Saviour because they believed "We have found Him of whom Moses in the law and the prophets did write."

## 20. *The Bible Correct Geologically.*

According to Herbert Spencer, the five essential concepts of science are time, space, matter, force, and motion. These are all contained in the first two verses of the Bible. "In the beginning"—time; "heavens"—space; "earth"—matter; "the Spirit of God"—force; "moved"—motion. What could be more impressive, more remarkable, than that the Bible should begin with the five essential scientific concepts of modern science, concepts which may be understood by any man.

The order of the appearance of plants and animals on this earth, given in the first chapter of Genesis, is exactly the same as that taught by scientists of the twentieth century. 1, "grasses," plants without visible seeds (the cryptogams); 2, "herbs yielding seeds" (the phanerogams); 3, "fruit trees bearing fruit"; 4, "the water swarm with living creatures" (fishes); 5, "birds"; 6, "great sea-monsters (the geological reptiles); 7, "living creatures of the earth" (wild beasts); 8, "cattle"; 9, "Man."

Sir J. William Dawson discovered the lowest form of fossil mentioned in our "modern" Geological Table in the *Standard Dictionary*. He

was a most exact Bible exegete as well as a celebrated scientist, and had carefully studied every phase of the first chapter of Genesis in the light of modern geology and calls it "wonderful history" (*The Origin of the World*, p. 142). He speaks also of "the strict precision of language which everywhere prevails in this ancient document" (p. 117). Other geologists, Arnold Guyot for example, have made similar statements. Dawson also said, "If we admit that the Mosaic day corresponds with these geological periods, it would be impossible better to characterize their creations in so few words adapted to popular comprehension" (p. 218).

There is one apparent discrepancy in Genesis I in the King James version where whales are mentioned too early, but the Hebrew word here translated "whales" is correctly translated "sea-monsters" in the Revised Version. Therefore, this Bible difficulty, like others, is due to man's ignorance and not to the Bible. Moses was therefore 3500 years ahead of our modern geologists.

**Geological Strata:** In Psalms 104:5-9 is described in a few words the formation of geological strata:

Who laid the foundations of the earth,  
That it should not be moved for ever.  
Thou coveredst it with the deep as with a vesture;  
The waters stood above the mountains.  
At thy rebuke they fled;  
At the voice of thy thunder they hasted away  
(The mountains rose, the valleys sank down)  
Unto the place which thou hadst founded for them.  
Thou hast set a bound that they may not pass over;  
That they turn not again to cover the earth.

Subsequent verses tell how this made possible the formation of springs of water which form rivers; thereby making plant life possible, and plant life, making animal life possible; all of which makes food and life of man possible. Was not the Psalmist scientifically exact 3000 years ago when he said all this? Is it not true that "the mountains rose, the valleys sank"?

The account of the flood in Genesis gives the only possible explanation of many fossil remains of animals which were submerged in mud over large areas of the world in enormous numbers while still alive.

**Interior of the Earth:** Some scientists believe that the earth's interior is a molten mass, others that this is true only of local areas. In either case, the Apostle Peter was 2000 years ahead of modern science when he wrote, "The earth is stored with fire" (2 Peter 3:7, R. V. margin). He may have been still ahead of modern science when he added, "against the day of judgment." The world has often seen, in small areas, the destruction wrought by vol-

canoes, and Christ and all those he taught have predicted that there will be "the wrath to come."

Future of the Earth: Thompson, the well-known English evolutionist, says that the universe is running down. This was very plainly stated 2000 years ago in Hebrews 1:10-12: "And thou, Lord, in the beginning laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish, but Thou remainest; and they *shall all wax old* as doth a garment, and as a vesture shalt Thou fold them up and they shall be changed; but Thou art the same and Thy years shall not fail."

#### 21. *The Bible is Logically Correct.*

The Bible is true to our intuition of cause and effect and therefore scientifically correct as to the author of the universe.

"To an unprejudiced mind, ten thousand thousand instances of design cannot but prove a Designer."—*Butler*.

The only scientific attitude which can enable anyone to understand the organs and arrangement of any animal, plant, or insect or any machine from the bee to a balloon, is expressed most often in the Bible. A scientist should be able to say, "The heavens declare the glory of God and the firmament sheweth his handiwork." The Bible goes still further and teaches that the Designer is also the Observer, the Judge, and the Rewarder. "He that planteth the ear, shall he not hear? He that formed the eye, shall he not see?" (Ps. 94:9.) This is the only scientific attitude in the study of Nature. In no other way can one be sure of "thinking God's thoughts after Him."

Most people believe that the visible Universe is an effect. An effect connotes a cause. Many prominent evolutionists postulate some indefinite First Cause; the Christian is better satisfied intellectually by the sublime first verse of Genesis, "In the beginning God created the heavens and the earth."

Any process of evolution is only an effect, but many so-called scientists speak of evolution as if it were a cause, for many a happy escape from theism. This position is less scientific than the attitude of the most primitive worshipper of fetishes, because he honestly tries to postulate an adequate cause for the phenomena of his environment. This position of such scientists is unscientific and illogical. It does violence to one's intuition of cause and effect; it is an insult to one's intelligence; it is an affront to God.

The Bible in Psalm 104 teaches that plants and animals were created before man to make

human life possible. When a man who calls himself a scientist says that the innumerable and infinitely delicate relations between the temperature and the humidity of the air and plant and animal life, and between the earth and the sun, and the solar system and the sidereal universe, is the result of "natural selection" or any automatic "cosmic process" the result of "resident forces," he must have more confidence in the intelligence and foresight of atoms than of men.

#### 22. *The Bible is Scientifically Correct.*

The Bible was written with an obviously religious and not a scientific purpose. It claims to be the revelation of God's purposes for man; but it is often said apologetically that the Bible is not a scientific book, as if to imply that although the Bible contains errors about the visible world, it is nevertheless trustworthy about the invisible world. This is a very doubtful defense of "the Word of God" and quite contrary to the logic of Christ's own word, "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?"

After a few years, almost every scientific book becomes "out-of-date." It ceases to be "scientific." Was it, therefore, actually scientific a few years before?

One of the greatest proofs of the divine inspiration of the Bible is that it nowhere endorses, even indirectly, any of the endless theories which scientific men of all history have held and abandoned. Any ordinary human writer, at least to be diplomatic or appeal to popular ideas, would have alluded to some of the endless astrological, biological, medical, and other pseudo-scientific theories which abound in all the old literatures of the world.

If any Bible writer had tried to be "scientific" in the opinion of any generation of the past, the whole Bible would have ceased to be scientific for all time. Therefore, the Bible writers had to be two or three thousand years ahead of all science.

Only a few years ago, scientists demanded that Christians accept Darwinism regardless of the Bible. Now most scientists have rejected Darwinism. He did himself when he said, "Hybridism" is one of the greatest obstacles to the general acceptance of the great principle of evolution" (*Cross and Self-Fertilization*, ch. 1, p. 27). Why, then, waste time on any temporary theory which contradicts the Bible?

*The Bible Not an Enemy to Science:* Enemies of the Bible cite persecution of scientists by the Church in the Middle Ages to prove that the



Bible is against human liberty and progress. But their arguments prove the opposite, because these persecutions not only ceased but the world began to make unprecedented progress as soon as the public got possession of the Bible, in spite of the Church ecclesiastics, and began to study it. The inventor of printing appropriately first printed the Bible, and innumerable inventions and discoveries have been made by men who studied the Bible.

The limits of this article do not permit any discussion of difficulties in the Bible or Science. All progress in knowledge results from studying what we do not understand. No one advocates stopping the study of the physical world because of the conflicting ideas of scientists. There is as much need of Bible study as of scientific study. St. Peter said the Old Testament prophets were expected to study their own prophecies (1 Pet. 1:11). Newton, who had one of the greatest intellects of all history, the man who invented much of higher mathematics, according to one biographer, spent more of his time studying the Bible, especially the prophecies of Daniel, than scientific subjects.

How few among modern clergymen are more than aware of the prophecies of Daniel. The popular modern method of Bible study is an attempt to deny or evade the plainest statements of Scripture on the theory that the Old Testament books were written by forgers years after the events described or predicted. However, forgers never could have written the Old Testament books, and they are the source of all authority according to repeated statements of Christ.

Christ endorsed the accuracy of the Old Testament in the most extravagant language possible. He endorsed the historicity of the story of Jonah by saying that the men of Ninevah would rise in the judgment and condemn those who rejected Christ's words, because He was greater than Jonah.

The anatomical objections raised by sceptics in regard to Jonah's great fish are disposed of by such a capture of the ill deep-sea monster in Miami, the *Rhinodontypicus*, January 3d, 1912. The complete suspension of digestive processes which occur in many illnesses may be suggested by the method used by the fish in disposing of Jonah.

The Apostle Peter, who forestalled the criticisms of belated modern scholarship by stating that the writings of St. Paul were already in his day recognized as on the same supernatural level as the Old Testament Scriptures, admitted frankly that they contained many things "hard to understand." But just as men slowly con-

tinue to study God's material world, it would seem wiser to follow all the repeated commands and "search the Scriptures" rather than jeopardize one's immortal soul by discrediting the Bible, because one does not fully understand everything in it, especially if it involves contradicting Him who said even of the much-attacked Pentateuch, "There is one that accuseth you, even Moses, For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47).

The Bible never contradicts any proved facts of science. This shows the supernatural knowledge on the part of the Bible writers in view of the antiquity of the Holy Scriptures.

It is one great proof of the scientific attitude of the Bible writers that they carefully explain that the miracles were the acts of the Creator of the Universe and its laws, and that He performed the miracles only to preserve the physical or moral life of certain men or of the one nation in the world through whom was to come the Messiah, the Holy One of God, the Saviour of the world. No other nation had ever had, or ever would have had the necessary moral standards of the true Israelites. As Christ said, "Salvation is of the Jews."

In America, many scientific gentlemen are ready to believe that the spiritualists can perform supernatural acts for mere financial profit.

Nowadays everyone is ready to believe that every grain of sand consists of innumerable rapidly-moving solar systems of electrons. This is quite unimaginable; quite as incredible as anything in the Bible.

No one can understand how gravitation pulls objects at a distance. Yet a man must believe it to be scientific. No one understands electricity, or force, or mind, or will, or unending stellar space, or eternity of time. Yet no sane person dare ignore these facts. No one could live many minutes if he tried to ignore every physical law which he does not understand. Can any sane person afford to ignore the Bible just because he does not understand everything in it?

One of the most solemn statements in all history is the quotation from the sixth chapter of Isaiah, made both by Christ and by the Apostle Paul when they were finally rejected by their hearers. In its briefest statement, it is, if a man does not wish to believe, God will arrange matters so that he cannot.

To most people, the words "evolution" and "science" are synonymous; but evolution is a philosophical hypothesis not accepted by all and contrary to the Bible from the Creation in Gen-

esis to the catastrophies of Revelation, because the Bible describes increasing moral corruption and physical deterioration from the Fall to the Deluge. It tells of spiritual and moral decline from Noah to Abraham, and from Abraham through all Jewish history to the destruction of Israel and Judah; and the New Testament predicts the apostasy of the church. On the other hand, all sane people are interested in all the discoveries and inventions of scientists. One can believe the Bible and be quite as scientific as the evolutionist, because the mental reaction of the evolutionist to every fact is predetermined by his theory. He cannot have an open mind.

It is evident, when most men are discussing the results of prohibition, that they are not discussing the facts, but merely the reaction of


each man's stomach to alcoholic drinks. As someone said, "Give me a theory and the facts will take care of themselves."

The recent disgraceful quarrel of French scientists over the Glazel excavations shows how bitterly partisan, how jealous of reputation, how diametrically opposed whole groups of scientists may be.

Therefore, the words of Sir J. William Dawson, a reverent and careful Bible student as well as a distinguished scientist, are as true today as when he wrote them: "It will therefore be the safest as well as the most candid and truthful course, both for the scientific worker and the theologian, to avoid committing himself to any of the current forms of evolution."

## The Presbyterian Meeting House

By Wallace Radcliffe, D.D., LL.D., Washington, D. C.\*

HE eccentric Dr. Johnson when passing a church building always lifted his hat. That was a reverent courtesy quite in contrast with a coarse judgment often heard, that it is only after all "nothing but brick and mortar." Architectural jazz has supplanted the sacred symphonies of stone which sang and intoned their uplifting harmonies through the majestic churches and cathedrals of past ages. The instinct of reverence is no fiction and Jacob's dream is a continuing experience. The smashings of the Reformation very largely and unfortunately removed many a grace and beauty from our church life. Necessity may often sanctify a barn and imperative zeal may convert a magnified dry goods box into the reality of a house of worship. But I do not forget that the Holy Spirit describes the Old Testament Temple as "magnificent exceeding" and the doctrine of the alabaster box survives.

Worship is "worth-ship." It declares the worth of God to man and of man to God. The whole church is a chancel. It is the outward and visible sign of this inward grace. Its special function is to spiritualize man, to bring down the invisible life to the eyes and hands and heart of humanity. We are impressively told that "God inhabiteth the praises of Israel." He makes a cathedral wrought from the everlasting Rock of Ages, its pillars are song and

story, its aisles are prolonged choruses, its dome and tower and spires bear aloft the truth that God became man, that man may rise to fellowship with Him. God dwells in a temple built of the praise of his creatures.

Man is a worshipping animal. Through all the years whatever other developments or refinements may have been wanting, always an altar and always a priest standing by that altar. The cultured American stands here beside the savage African demanding in soul hunger till that is satisfied in the High Priest whom we know after the order of Melchisedec. Everywhere the "House of God," the "Gate of Heaven," the "Meeting House" whose presence and lines and colors and special construction suggest the spiritual and infinite. It is not a mere auditorium, a concert hall, a lecture platform, a social salon, or commercial exchange. This announcement is a challenge and rebuke of familiar usages. I cannot imagine a church fair in the Temple, or a "left over" sale at the altar of burnt offerings, or even one of our pious pageants in the Upper Room at Jerusalem.

Our system recognizes liturgical usage dating from Calvin and Knox and the Church of Scotland. With our admirable and authorized Book of Common Worship we would have added influence and testimony and gain and fine expression of our scriptural republicanism if we would in each of our growing communities encourage the presence of a liturgical Presbyterian church.

This administration is declared and taught by the furniture in our churches. The pew neces-

\*Address delivered at the opening of Princeton Seminary, September, 1928. Dr. Radcliffe, class 1866, has been, for many years, a member of the Board of Directors of the Seminary.



sitates a congregation. It is meant for the mass, the household, the individual. Its distinctive mission is audience with God. And the audience of numbers is in some respects more important than that of the one person. One and one make more than two. The Holy Spirit is more evidently powerful and present when the disciples are gathered together. Divine company brings assimilation and growth. Early God directed Moses to make all things according to His pattern. Places and assemblies were dear to Him. He filled the tabernacle with His glory. Its very utensils were held sacred by Him. His invisible presence was an habitual experience. "Thy way, O God, is in the sanctuary." God will not put dishonor upon His own appointments.

The radio and the newspaper will never supplant the pulpit. It is not true that congregations are dwindling. There are no such gatherings regularly to any other subject as those that gather every Sunday for worship. They overmatch any other on any other subject that gathers regularly anywhere. But we must get rid of one shameful weakness. The class church is more extreme in America than in any other country and a reproach to our republicanism. We have broad and formidable distinction between the rich and poor, cultivated and illiterate, fashionable and plain, black and white churches which dishonors the simplicity and vigor of the Gospel of Christ and many a mission chapel hinders Pentecost.

The Baptismal Font and Communion Table represent our supreme ordinances. They give the most intimate audiences. Here is no room for idiosyncrasies, improvements by individual leaders, or unscriptural sentimentalisms, as unwelcome and rude as is the Roman Mass superstitious and misleading. Dignity, simplicity, scripturalness must be the unchanging characteristics.

The Pulpit is the central and most important of the church's furniture.

Music is primarily and pre-eminently the servitor of Christianity. Whatever other and earlier experience it may have developed it was always waiting for the Messiah, for a whole world of penitence, sweet notes of aspirations, loves, and hopes which the ancients and the great world never knew. Born of God its notes murmured in the days of Deborah, were full voiced at Pentecost and became the everlasting vitality of Heaven. In ancient times the best music was in the church and strangers cried, "Sing us one of the songs of Zion." David subdued more men by his harp than by his sword.

Much of our church music is not spiritual, but sensuous, and the song becomes not wor-

ship but performance. Banish such doggerel as "Beautiful Isle of Somewhere," "Oh to be Nothing," "Pull for the Shore" and "Draw Me Nearer" as unworthy such high place. Restore the old majestic hymns and claim your right to such hymns of the church universal as the Gloria in Excelsis and the Te Deum. The latter is at once a creed, a hymn, and a prayer, and should be used every Sunday morning. Favor your own church hymnal and guard against such solicitations as just now are forcing into our churches and especially our Sunday School hymn books which avoid or belittle our great fundamental truths and distinctly secularize our Christian life.

Get back to the Book of Psalms, whose chanting, easily attained within a generation by the Sunday School training, would prove a winsome and inspiring element in our worship. Their present use for responsive readings is a mistake, illogical, often unintelligent and misleading, and causing an increasing neglect of other Old Testament readings in public worship. David's psalms were meant to be sung. Sing them. Compel all the people to sing. Remember you are not a spectator or auditor but participant, emulate the wonderful congregational singing of Wales where the whole congregation is a choir. God hasten the day when as in the Roman Catholic Church all theological students shall be taught music, and when the whole church shall learn to sing in worship.

The Offertory Plate should obey our Directory and declare and dignify the stewardship of Christianity. It is not a collection but a worship. It is still true as in Cornelius' day that our alms with our prayer come up as a memorial. He sits over against the treasury. Its service should not be by boys and girls but by church officials with prayer and thanksgiving, its stateliness and reverence a guide and stimulant to denominational loyalty and Christian generosity.

The Bowed Head, including the Invocation, the Pastoral Prayer and Benediction. Each has distinctive place and mission. The Invocation is very much abused, its overlapping and awkward repetition and anticipation becoming a chaos, a blunder and a burden.

The study of the Catholic Liturgies would rebuke and restrain many infelicities, elaborations and references belonging exclusively to the Pastoral Prayer or the concluding administration of the Lord's Supper. Its right idea we may learn from the "Sursum Corda" which begins the Roman Mass. It cries "Up with your hearts," summoning to recognition and awe and hope. It is a claim that He "make us to walk

upon the high places." Through the week we have been amid the swamps and miasmas and mists. Now we need strength to be uplifted to the high places of truth and honor and inspiration. He only can help. We lift up our eyes to the hills. We open our hearts and our eyes toward the vision of His glory and strengthening sense of His presence.

The Pastoral Prayer offers the most impressive and helpful ordinance. If ever the tabernacle of God is with men it is in His sanctuary in the hour and place where prayer is wont to be made. There the King is held in the galleries. There the soul enters into the secret places of the Most High.

I was summoned once very suddenly to the bedside of William Jennings Bryan. I found him very ill, his face flushed with fever and his clarion voice quieted almost to a whisper. He said: "You wonder why I sent for you. You know I love Christ's Church and the Sabbath service. My special interest above all else is the so-called Long Prayer. I anticipate it through the week. I am thrilled and stimulated in bowing in that prayer recalling that my needs and confessions and hopes I share with the congregation around me and they with me, and with all good people in the city, on the land and across the seas, of every language and color and condition. I am united to them and they to me and the thought cheers and thrills me through the days that follow. I have not been to church for four Sabbaths and I have missed that prayer, and I wanted you to kneel at my bedside and pray as you do in Sabbath morning service."

This prayer is addressed to God and not to the congregation. It should not be an oblique sermon. It should be free from such personalities as I remember marked some of our classroom prayers in my student days. It should be free from religious controversy. Avoid such saccharine expressions as "Dear Christ," and many emotional "Oh's." Cant phrases, colloquial forms, presumptuous familiarities like "Thou Knowest" are out of place. A fine prayer is often a wicked prayer. A flattering prayer is a blaspheming prayer. Prayer should never have but one conclusion.

Train yourself in the discipline of writing prayers. The busy Chalmers could take time to write them for use in his classroom. We may each find reward from kindred labor. Acquire scriptural phraseology. Study exactness in scriptural quotation. It gives the best devotional expression but it should be exact and literal or not at all. It is a frequent offense to hear such misquotations as "kiss the rod" instead of "hear the rod," "born to sin" instead of "born to trouble as the sparks fly upward." "Hearer

and answerer of Prayer" which is no inspired definition of God, and such non-scriptural expressions as "if Thou shouldest mark iniquity who shall stand" and "consolations of God are neither few nor small." It should be a point of honor to quote Scripture correctly and with its legitimate association. Chrysostom is said to have so memorized it as to repeat any part at his pleasure. No wonder he was called "Golden Mouthed."

I recall a Christmas vacation here when a little company of us remained, and used every morning for such work, memorized the Epistle to the Ephesians and many other Scripture chapters. Try it. Keep at your elbows our Book of Common Worship and the Liturgies of the other churches, the Scotch Enchologion, and, if our Board would only reissue it, Matthew Henry's Selections for Prayer, the latter being one of the very best such helps I know. Let your pastoral knowledge in detail give suggestions for individual intercession.

The Pastoral Prayer carries not only personal impressions but becomes a tremendous social power. It expresses the communion of faith. It pervades business and fellowship. It keeps alive the very fact of law and government. It confirms our interests and convictions to pray every Sabbath for the national government. That prayer for the Royal Family by name in the English Church service has very largely kept that government alive through manifold storms. You will help to save the American Republic as you name your government in the Sabbath prayer.

And in countless spheres your ministerial influences and honor will be dependent largely upon your faithful, comprehensive, reverent, pastoral prayer. With the closing of this Prayer should be the utterance of the Lord's Prayer. Our growing custom of using this at the close of the Invocation is a mistake. It does not belong there. The Lutheran usage is much more apt and beautiful which makes it the closing petition of the Pastoral Prayer. When the pastor begins its recitation the church bell rings so that all absent ones may hear and join with the congregation in the repeating of that prayer, antique, brief, incomparable as it thus entwines a fair bond of fellowship around all worshippers of all lands and languages.

The Benediction is not a mere petition, not a casual closing incident, nor yet a priestly service, but an official act of the minister, as thus determined after earnest debate in the Westminster Assembly. It is not to be extemporized or individually adapted to special occasions. Do not try to manufacture Benedictions. Use only the literal words of Scripture so richly afforded



in the Levitical Benediction or the many complete and gracious forms of the apostolic writers.

In the old worship the incense smouldered upon the altar of burnt offerings but twice a day was kindled by a live coal by the hands of a priest. Still it is true that the flame in the heart must preserve the aspirations toward God. Still it is true that the flame from the sacrifice of Christ, the intimate touch upon Christ as Saviour, the exclusive faith in the blood of the Cross will cause your prayer to rise as incense and the lifting up of your hands as the morning sacrifice.

Our Directory does not direct an Announcement of Absolution, but of such significance should be some distinct, exclusive scriptural declaration without comment, at an especially solemn moment of the public worship, of the Gospel terms of salvation. But notice

The Bible Reading is not preliminary service but worship, "Being read in the synagogue every Sabbath day." No book is read publicly so much as the Bible and none is read as badly. Sometimes with indifference and misplaced emphasis, often with such drawl and whine and holy tone that we sympathize with the demand once made, "Let him come out from behind his nose and read with his natural voice." Certainly the humiliating contrast by the great actor Garrick that "we utter fiction as though it were truth and you utter truth as though it were fiction" is a true reproach.

Our business is to do as Ezra did and "read the book of the law distinctly and give the sense and cause them to understand the reading." Our reading may not be as unintelligent as his whose thoughtless emphasis announced: "And he said, Saddle *me*, the ass, and they *saddled him*." But we often fail in an impressive opportunity which would charm and enlighten and attract. Well read is half interpreted. There is a divine grace in clear articulation. It should be vocal exegesis. We have in this as in none other reading the two voices—God's and man's.

The French teacher's reprimand was severe to the clerical student when he said, "You read as if you had no God in you." Extempore reading is an offense. Study your Scripture lessons as you would your sermon or pastoral prayer. In every public worship select lessons from both the Old and New Testaments even if you omit the responsive readings. In our modern household neglect, the public reading is almost the only opportunity for securing a general familiarity with the Word.

One of our pre-emptory needs today is a Lord's Day Lectionary covering a space of one

or two years consecutive from both Old and New Testaments with arrangements for other special days. As it is now there are whole plains of the Bible unnamed, unnoticed and even unexplored by the pastor and his people.

The great preacher whose tercentenary we celebrate this year is our notable example. He was "the man with a book in his hand." Not priest, nor sacrament, nor Holy Church, nor Inner Light were for him but—the literal Word. The great words of Scripture were less printed messages than living messengers, "as if," he said, "they did hallo after him." Promote at least the welcome rustling of the leaves so gracious and suggestive in the Scotch churches as the people in their own Bibles follow the reading, and you will obtain the blessing of the old Welsh proverb, "Many are the friends of the golden tongue."

An old English homiletic book defines the sermon as "a brief essay on some religious topic to be read after service." It is larger and more commanding. Its aim is spiritual education and inspiration. The church must become more of an institution of learning. Your text book is not the newspaper but the Bible. Texts multiply as you study it. Wipe the dust off your Old Testament. Restore the expository sermon. Reinstall Biblical teaching. Preach upon whole books of Scripture. "Preach the preaching I give you" is the command and promise of the Holy Spirit.

We do not want Mark Twains or Will Rogers in the pulpit. Copy the claim of Chrysostom that his whole priesthood was to teach and preach the Gospel. There will be no instruction without dogma. Doctrine is only accepted and fixed truth—the ground of all precept, the reason of all sentiment, the basis of all logic, the atmosphere of all enduring affection. If you never preach doctrine you will never quicken life. The truth as it is in Jesus, line upon line, precept upon precept, is the one transforming, cumulative, creative dynamo of God's mighty renewal energy for men and churches. I believe in the Holy Ghost.

The preacher's characteristics must be distinctness, precision, clarity, imperativeness. His duty is proclamation. His mission is not civilization but Christianity. His interpretation must be so real and vivid that the Bible means more than literature and not only contains but is the Word of God, that God means more than Heaven, piety more than goodness, sin more than fault, salvation more than reformation, atonement more than divine favor, Saviour more than Heavenly Father and eternal life more than immortality. Lack or defeat or failure has its ready explanation in spiritual neg-

lect. If you and I stay long at the fountain our jars will be filled.

Holy men have always been mighty men. M'Cheyne still preaches. Rutherford continues to be a burning and shining light. Bunyan's Dream still leads multitudes from the City of Destruction. Forget yourself. Homer never struts across the pages of the Iliad nor does Shakespeare intrude himself into Hamlet. Publicity is the minister's ban.

I repeat my statement to my brethren at Tulsa Assembly. Our ministers are often trying to improve upon Paul's message. He said, "Now abideth faith, hope, charity, these three, but the greatest of these is charity." Many modern ministers are saying to themselves, "Now abideth faith, hope, publicity, these

three, but the greatest of these is publicity." Do not parsonify the Gospel but compel the Gospel to Gospelize you and your work.

The personality is the preacher. Francis of Assisi said to a young monk in the cloisters, "Brother, let us go down to the town and preach." They walked down through the streets, stood in public places, strolled in the alleys and out to the suburbs and returned to the monastery. The young monk said, "Father, when do we begin to preach?" And St. Francis said, "Son, we have already preached. As men saw us in the streets they heard their morning sermon. Oh, my son, it is in vain that we walk anywhere to preach unless we preach as we walk."

## The Behavioristic and Anti-Theistic Trend of Modernistic Religious Education

By John Horsch, D.D. Scottdale, Pennsylvania



MODERNISTS generally assert that, considered from their viewpoint, there is no conflict between science and religion. But they persistently ignore the fact that science, as taught in our schools, is not by any means a unit on some of the cardinal points in its own field.

Take psychology, for an example. The new psychology, called Behaviorism, contradicts the old psychology at every important point. Behaviorism conceives of every human thought, feeling and action as mechanical—that is to say, as the result of physical causes. Human volition and responsibility are destroyed. All distinctions between good and evil are wiped out. "Self-expression" is the watchword of the new psychology. There is supposed to be no higher aim than to "let one's self go." All forms of repression of the natural impulses are discountenanced. Behaviorism means, as some one has said, that "there is nothing in people's minds, and they think only with their muscles."

The new psychology fully endorses and supplements the evolutionary hypothesis, implying that man differs from the animal simply in degree; he is supposed to be merely a more delicately adjusted, more highly developed animal. Immortality is considered quite out of the question. God is bowed out of existence. He is simply ignored. Here, then, is atheism pure and simple.

Such is the new psychology as defended, not only by many scientists, but by an increasing

number of Modernistic theologians as well, as may be shown elsewhere. The editor of America's most widely read Modernist journal says, speaking of Behaviorism:

"There are scarcely a dozen American colleges of standing in which this new type of psychology has not been accepted, even though it has yet to win a conspicuous convert among the psychologists of the rest of the world" (*The Christian Century*, June 10, 1926).

In other words, there are, in his opinion, but few American colleges besides those standing for Fundamentalism, in which Behaviorism is not taught as science. And yet there are those who would censure the Fundamentalists for declining to take an attitude of indifference to the fact that the most destructive hypotheses are being taught to our young people as science.

Most assuredly the Scriptures do not agree with all that is accepted as science in our higher institutions of learning. On some of the most important points scientists do not agree with one another. How can any one agree with them all? It is important to notice in this connection that "science," in so far as it contradicts Scripture, is based on suppositions and hypotheses. True science is based on fact, and is, on the whole, of great value. It does not conflict with Scripture.

### *The New Religious Education*

Many quotations from Modernist leaders might be given, did space permit, expressing



the view that all theological doctrine is relative and uncertain; hence no such doctrine should be accepted as authoritative or final truth, or taught as such. These representative Modernists hold that, if Christian doctrine is taught at all, it should be presented merely as uncertain human creation and supposition. In fact, religious doctrine is often entirely eliminated in Modernistic religious instruction.

"We talk about right attitudes, right conduct, growth of personality, practising the social gospel," says a correspondent of a Modernist journal (*The Christian Century*, 1928, p. 767); "now what are we doing as religious educators to 'open the pathway between God and man?'" A writer of the more advanced type of Modernists says in the same periodical: "The purpose of religious education is to stimulate the children to form their own conception (on such subjects as deity, ethics, health, and race brotherhood), based on their experiences, in the belief that these conceptions, standards and ideals will thus have a more vital effect upon the life of the child than any which are thrust upon him" (by positive teaching of Christian doctrine).

At a convention of the Religious Education Association held in the summer of 1925, at Wichita, Kans., Ross W. Sanderson, Secretary of the Federation of Churches, said: "The newer religious education has once for all abandoned the effort to indoctrinate anybody. . . . It has definitely turned its back on the old certitudes."

The practical meaning of such views is that no one should give or receive positive instruction in the Christian faith. The young people of America, including those who receive instruction in courses of modern religious education, should virtually be permitted to grow up in heathen darkness.

#### *Atheism Taught Under the Cloak of Religious Education*

And this is not the whole truth. The most advanced Modernist leaders have passed the point where they content themselves with teaching that Christian doctrine is not to be accepted as true. They teach positive anti-theism—pure atheism. They do it under the cloak of theological and religious education.

It is important to notice that many of the directors of religious education, who have been engaged by the churches for the instruction of the children and young people, have been trained and decisively influenced by professors defending the most advanced Modernism. Many religious educators make no secret of their anti-theistic position. Of this there is convincing

evidence. (Compare on this point the article: "The Atheistic Tendency of Modernism," in the *Moody Bible Institute Monthly*.)

In the 1928 annual convention of the Religious Educational Association, held in Philadelphia, Professor James H. Leuba, of Bryn Mawr College, frankly defended unvarnished atheism in one of the principal addresses of the convention. John M. Versteeg, a Methodist minister in New York, author of a text book on religious education entitled, *Christianity and Work* (published by the Methodist Book Concern), states, on the ground of his experience in this field, that many religious educators "are infected to a considerable degree by extreme behavioristic views, or are, at least, flabbergasted by them" (*The Christian Century*, June 2, 1927).

Professor Walter S. Athearn, of the Boston University School of Religious Education, the author of well-known books on religious education, in an address given in 1926 before a large religious assembly, made the following important statements: "An age of science has given us a partial and incomplete view of nature. This partial and incomplete view of nature has been carried into the fields of education, sociology, philosophy, and religion. A materialistic age is the result. Sociology, philosophy, education, and religion have all been affected by the adoption of the so-called 'scientific methods,' drawn from a partial view of reality. *The field of religious education has been invaded.* Our greatest task today is to keep religious education *religious*. The concept of the existence of a personal God is on the defensive. A naturalistic humanism is sweeping, almost unimpeded, through educational and religious circles. *There is rapidly developing a cult of Christian atheists*—persons who say they accept the ethical program of Christ, but who deny the existence of Christ's God, upon whom that ethical program is based."

Dr. Athearn pointed out, further, that a group of men representing a materialistic philosophy "dominates the academic circles of America today." "It has revived anew the emphasis of Voltaire, Rousseau, Hume, etc. . . . The pupils of the men of this group *are carrying this theory into secular and religious education.* Religion is identified with social adjustment. Biology becomes basic. . . . A moral and religious education based on such premises will produce a materialistic, naturalistic humanism and eventually end in atheism, or at best agnosticism for the church and anarchy for the state."

*Testimony of a Prominent Modernist*

Shailer Mathews recently published a noteworthy article on this subject under the title, "Let Religious Education Beware." Professor Mathews has long been known as an ardent advocate of Modernism. With all Modernists, he disowns the authority of the Scriptures, and consequently disparages doctrinal teaching, except when presented as mere human opinion which is not supposed to stand the test of time. He has often expressed himself against considering the doctrines of the Christian faith as the unchangeable truth. He has insisted that Christian doctrine must not be taught as dogma, since it is not believed to be final or authoritative.

Now when, in agreement with the principles which he holds, the more advanced Modernists declare that the doctrine of God may be discarded, Professor Mathews asserts that this doctrine is essential. He makes this assertion on his own authority, and is quite dogmatic about it.


In a recent address in Chicago he made the

statement: "When God is lost, all is lost." In the article mentioned above he confesses that he sees great danger in the atheistic tendencies of modern religious education. "Religious education," he says, "too frequently sidesteps the issue," and religious educators teach "a non-theistic religion." He says further: "The reason for such an attitude . . . springs from the current pragmatic view which refuses to treat God as anything other than a social idea." (*The Christian Century*, March 24, 1927.)

God, then, is regarded as a mere idea, as a creation of the human brain, as having no objective reality. This is a terrible indictment, indeed, of that type of religious education that is now in the ascendancy all over this broad land, being represented by men and women who have fallen prey to the influences of the more advanced Modernism. This type of religious education is today largely represented in the state organizations of religious educations. It means that great numbers of children and young people in America are taught virtual atheism by their religious instructors.

## Man's Mortal Body a Proof of His Immortality

By W. Maslin Frysinger, D.D., Healdsburg, California

HYSIOLOGICAL science has demonstrated that about every seven years the human body, by the processes of nurture and waste, is completely renewed. Not a single atom remains that it previously possessed. The body literally dies, and a new body takes its place.

What a remarkable confirmation this is of the fulfillment of the sentence, "Dying, thou shalt die," (Gen. 2:17, A. V. margin,) pronounced upon the first man for his sin of disobedience to the command of the Divine Creator. From the beginning to the end of his earthly life man is a dying creature. That is, the body gradually undergoes the eliminative change periodically which it will undergo finally when man's earthly life ends.

And what a remarkable evidence this is of man's spirituality and immortality. The matter composing the body is completely eliminated again and again, but the soul remains the same. The material change which takes place, thorough as it is, makes no change whatever in man's spiritual powers—self-consciousness, memory, thought, will, affection. The materialist makes all these resident in the brain. But physiological science teaches that the brain, the most delicate as to texture of any

bodily organ, is actually renewed every two years. That is in itself a proof that it is an instrument and not the primal source of any of the faculties which a human being possesses.

That it is not brain that makes the man, but man that makes the brain, Dr. William Hanna Thomson demonstrates in his treatment of the question in his work on *Brain and Personality*. He shows conclusively that "brain matter as such has itself no properties of mind." The brain of a human infant and that of a young chimpanzee are precisely alike as to material and structure. That of the chimpanzee never becomes intellectual because the chimpanzee is not intellectual and cannot impart any intellectual functions to its brain. The human brain functions intellectually because it is educated to do so by its possessor. The brain matter is the same in both cases, but "brain matter as such has itself no properties of mind." It is as incapable of an intellectual performance, unless used instrumentally, as is the matter of which the disc of a phonograph is composed. The phonograph can but echo what is spoken into it, and the brain can function intellectually only as it is spoken into by the soul. The one is but an instrument, as is the other.

That the action of the brain is but instru-



mental is put beyond question also by its rational or irrational functioning under circumstantial tests. The brain is composed of a right and left lobe, both of the same size and structure, perfectly matched, yet they perform entirely different functions. One lobe is used for thought and the other for motion and sensation. A hemorrhage in the lobe used by the mental faculties may impair or suspend them all. Now, if the other lobe is the exact counterpart of the one injured, (and, as the materialist says, brain matter originates thought,) why does it not maintain the rationality of the patient?

Dr. Thomson cites the case of a man who had a splinter driven into a convolution of his left brain. He had just the same collection of cells in the corresponding region of the right brain, and they were uninjured. "Nevertheless," says the Dr., "they could not help him recognize his wife and children any more than those cells could read Latin!" He gives a number of other facts to show that while the brain may be the material seat of thought, it is not the source of thought.

The brain of man does not account for man. He is an animal only in body, and only because an animal body is necessary to adapt him to earthly conditions. "Physically," says Dr. Thomson, "the gap between the brain of man and the brain of an anthropoid ape is too insignificant to count, but their difference as to beings corresponds to the distance of the earth from the nearest fixed star." "There is a gap here," he says again, "which no facts of animal evolution even begin to account for." He contends, on scientific grounds, that man is not only an intellectual being, but a supernatural being. (Let it be remembered that while Dr. Thomson lived, which was until recently, he was one of the greatest if not the greatest of brain physiologists, a recognized biological scientist in this and other countries.)

If thought is a natural product of the brain, where does man get his thoughts of the supernatural? Do grapes grow on thorns, or figs on thistles? The hope of immortality of the soul is the most uplifting thought of the human race. No brain power or mechanism can account for this sublime conception.

But one solution is rational and believable, and that is that man was created, not in the image of a beast, but in the image of God. And this involves the conclusion that the mortality of his body is a proof of the immortality of his soul. He is conscious that this animal body is adapted only to an earthly environment. He is just as conscious that his spiritual

powers adapt him to a higher state of being. And with the aspirations for an immortal existence stirring his breast as do no others he cannot but look upon the mortality of his body as a prediction and promise of the immortality of his spirit.

There is nothing in the nature of a beast to suggest immortality. Its brain functions only as it is incited to action by the senses. The animal possesses no reflective powers, no spiritual aspirations. Its whole being is material, and the materialist has a reasonable explanation for all of its attributes because they are natural. It possesses a nature adapted to the world of nature in which it has its existence and which does not adapt it to another state of being.

The evolutionist admits this, or he would not seek for a missing link to connect the animal with man. That the death of the animal ends its existence is not questioned. That the dissolution of man's body does not affect his spiritual being is demonstrated by science. Man's dual nature is proved by the mortality of his body being repeatedly proved by the absolute changes it undergoes. This is an evidence of the spirit's immortality also, for while the body returns to dust it cannot take with it into nonentity the supernatural being which was not dependent upon it and which it was evidently designed to serve only in an earthly state.

We do not live to die, we die to live. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

\* \* \*

Here is the beauty and glory of Christ, as a Redeemer and Saviour of lost man, that He goes before, always before, and never behind His flock. The works of love that He requires from us in words, are preceded and illustrated by real deeds of love to which He gave us all His mighty powers from day to day. He bore the Cross Himself that He asks us to take up and bear after Him. In all which He is our Shepherd, calling, but never driving, bearing all the losses He calls us to bear; meeting all the dangers, suffering all the cruelties and pains which it is given us to suffer, and drawing us to follow where He leads.—*Horace Bushnell.*

\* \* \*

There can be no Church on earth for us unless we can put up with faulty church officials and members, and have the Divine Grace to think our own faults the greatest of all.—*Rev. George H. Lee.*

## The Historical Jesus

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts



WE HEAR much today about the "historical Jesus." One popular book—I came near saying novel—characterizes Him as "the man nobody knows." Whoever else knows Him, it is clear that the author of this book does not; for if he did, he would recognize something more than a mere forceful human personality. He would behold the "spirit of holiness" that Paul saw, and give it, rather than a rugged frame and a determined will, the credit for his deeds.

Another such book attempts to show Jesus as the men of his day saw Him. It has the same fatal defect—a determination to see only a masterful man, a man who would soon have been forgotten but for the fact that "the friends of the martyred Nazarine had acquired a fresh confidence in their deceased leader and were conducting in his honor a vigorous missionary enterprise." The cause of that fresh confidence is sidestepped. That part of the story is not "rational"!

It is assumed that no one realized His true dignity. No one did at first; but later—"Thou art the Christ, the Son of the Living God." It is also assumed that His real self "faded out" as He was exalted by His followers. Biographies there were, so it is said; but they were contradictory and harmonies made from them "would have caused excruciating agony to any one of the original evangelists had it come under his eye." Had the author called them up, with the help of St. Peter, and learned their sentiments? Or were the impressions his own?

Mark is summed up succinctly as "the model" of Matthew and Luke; but why Matthew, who was with Jesus during most of His ministry, should copy Mark, who got his information from Peter, is not explained, although it is clear that Peter, untrained fisherman that he was, could not have known as much as Matthew did, since he was necessarily an educated man, and he alone reports the Sermon on the Mount in full. That the two "made notable additions" to Mark is then admitted; but the absurdity of supposing that men in those days wrote "parasitic literature" of the sort mentioned is not perceived. The whole theory is a stark anachronism, based on ignorance of oriental ways, and it is therefore unworthy of confidence.

In summing up Matthew and Luke, the assumption is quietly made that the two men did the work of writing the two gospels after the

modern fashion of consulting works already written, just as the modern author himself would do! Scholars who indulge in that sort of thing simply advertise their own incompetence both to understand and to depict accurately methods of work then in vogue. If they could only be banished to a desert island for a year or two, without books and with illiterates as comrades, they might be able to understand. They never will otherwise. They are too subjective.

John is treated separately as different from the rest. It is summed up according to its main features; but it is treated as a purely human document whose author was ignorant of the other three gospels and so set much in them aside—tradition makes it an addition to inadequate documents and therefore written! These modern savants affirm that the author of John aimed to further the new religion and then state that that may explain his independence. He was "an artist" with "an irrepressible genius for interpretive decoration."

In spite of its apocryphal features, the "Gospel according to the Hebrews" is treated like the rest, no distinction being made in dealing with the items that are considered. If this course was due to impartiality, why was no notice taken of the *Toldoth Jeshu*? That "History of Jesus" is a purely Jewish document, and it does not hesitate to speak emphatically about Him. It makes His father, not Joseph but Pandera or Panthera, supposed to have been a Roman soldier, and his mother, not a virgin, but an Israelitish woman of easy virtue. Did the Joseph theory rule that out?

That any one who regards Jesus as merely a man must have such a theory is practically self-evident, since bastardy is the only alternative. It is, in fact, the only possible alternative on the basis of the evidence; for the Talmud, the *Toldoth Jeshu*, and the New Testament all agree that Joseph was not the father of Jesus. Indeed, the triple oriental insult offered to Jesus on one occasion with typical innuendo\* (John 8:41) makes it clear that none of the Jews of His day ever supposed Him to be the son of Joseph, and the Greek of Luke 3:23 contains no such state-

\*The implication is this: You were born in sin, you have a real father as well as a legal one (Joseph), and you have no claim on God such as we have, because you are a bastard. It would have been better if the translators had rendered *ton theon* "our God" instead of "even God." The article does not mean "even," but it often does the duty of a possessive pronoun. Such pronouns are usually emphatic in Greek.



ment; for it means, "being, as the custom was, a son of Joseph." It has no "the" In other words, He was named exactly as Peter was—Simon Son of John (Bar-Jonah). It was an age-long Jewish custom, and it still survives in the little Samaritan group now living in Palestine.

In liberal books and articles certain things are usually taken for granted. First, it is assumed that the gospels are purely human documents, and it is then further assumed that they were written by unknown men who compiled existing material in the second century to produce them. That makes it possible to take into the account apocryphal gospels as well as the genuine ones. But he who goes that far should go further and study the implications of the *Toldoth Jesu* in like manner. They would soon put a quietus on any Joseph theory!

The names of the four gospels are credited by liberals to the early church at the time they passed into the canon, and modern subjective ideas are assumed to have painted a more reliable picture of the facts than tradition! How little such men know of oriental ways and oriental conservatism! An orientalist respects tradition. He knows how thoroughly it is built into the very structure of the orient and how reliable it is apt to be as to main facts. History is not more so.

Writers of that sort of thing condemn "cocksureness" about canonical gospels; but that does not prevent them from using that same cocksureness to the limit in attempting to produce a new tradition—that of the modern critics—to take the place of the old. Subjective imaginings are accepted as actual or proved facts, and they are therefore called "assured results." That is actually nonsense.

The goal really aimed at is this: they would have men believe that Jesus is to be explained as a product of His environment, a phenomenon of the social conditions of His time. Such an explanation, they think, will satisfy the requirements of the situation, and they never look far enough afield to see the insuperable difficulties that must follow. The thing sounds plausible—to them—and that suffices—for them.

If they are right, there is no such thing as divine revelation or divine inspiration, and it can truly be said that man made God in his own image, just as they believe. The supernatural is ruled out absolutely, materialistic evolution is welcomed, and mind itself is reduced to chemistry and physics at work. The new psychology admits that it runs counter to common-sense; but it then asserts that it is science and that common-sense must be disregarded. Really?

Taken at its face value, such teaching leads to

the conclusion that the gospel writers must have been most gullible men, afflicted with inordinate imaginations, and ready to use any means to make the new religion "go" with the people. The virgin birth thus becomes a mere "yarn" of unaccountable origin, unless Mary herself told it to cover up her shame! It is so different from heathen accounts of "virgin" births—a god or hero usually does his part—that the explanation offered (an effort to exalt Jesus) becomes actually silly on a critical examination. It utterly ignores the Jewish awe of Jehovah and the blasphemy of such a lie. No Jew would have been guilty of such an offense in that age of the world.

Even the perverted New Syriac version that makes Joseph the father of Jesus retains verse 18: "Now the birth of the Christ was on this wise: When his mother Mary was espoused to Joseph, when they had not come together, she was found with child from the Holy Ghost." The nineteenth is also retained, with its suggestion of divorce; but the twenty-fifth is altered. That was too explicit: "And knew her not till she had brought forth a son."

Those two verses (18 and 25) deny absolutely that Joseph ever had a chance to be the father of Jesus, even as an accessory after the fact! What do the liberals do with them? Throw them out! Also the rest of the story, forgetting the claim that Matthew wrote a Jewish gospel. If it was Jewish, that first chapter must stand; for it shows that Jesus was a Son of David, as He had to be to be the Messiah. Matthew's genealogy is Mary's—she was in the royal line—while Luke's is that of Joseph, the legal father of Jesus. Jacob "begat" Joseph in precisely the same sense that Shealtiel "begat" Zerubbabel, the son of a younger brother (1 Chron. 3:19). The Hebrews had peculiar views about such things. "Son of Shealtiel" was a part of Zerubbabel's name, not a record of descent. As the heir of Shealtiel, Zerubbabel became his "begotten son" and a Ben-Shealtiel.

The imagination has been called "a forward delusive faculty, ever obtruding beyond its sphere." The gospel writers are supposed to have been its victims; but the real victims are the men who presume to go back of the records and tell the rest of us what we ought to believe. A virgin birth, as recorded, makes all the rest—character, miracles, resurrection, etc.—understandable and believable; but when that is rejected Jesus becomes the greatest of frauds and the most unbelievable. He claimed to be the "I Am"—the Greek shows that by the accent used—and they understood Him and tried to kill Him for it.

The true text in John 1:13 applies to Jesus,

as Tertullian, Irenæus, and Justin Martyr assert, and therefore testifies to His virgin birth: "who was born, not of bloods" etc. The Greek plural makes no sense as the verse stands; but it is plain enough on the basis mentioned. Jesus was not born of two human parents, nor as a result of sexual desire, nor at Mary's wish. He was born of God. Moreover, Paul backs John up in Romans 1:3,4; for the meaning of the Greek is this: So far as His body was concerned, Jesus was of the seed of David; but so far as His spirit was concerned, a spirit whose chief characteristic was holiness—the Greek means all of that—He was marked out by bounds as the Son of God because of (out of) His resurrection from the dead. He is then called our Lord, *kurios*, the word used in the Septuagint for Hebrew Jehovah.

The virgin birth is so ingrained in the New Testament expressions used of Jesus that it cannot be taken out without disrupting the entire document. In many a passage of Paul's epistles the language becomes extravagant if not devoid of sense, unless Jesus was what the virgin birth would make Him. If He was merely a man, He was either demented or a terrible fraud, unworthy of the respect of honest men. That is what it comes to as the atheists see it, and they have reason behind them in so declaring. Honesty and logic both agree to it.

Jesus condemned the scribes for making the Word of God of no effect through their traditions; but modern critics outdo them, since they do not stop with a misinterpretation of Scripture but proceed to throw out such portions as they do not approve of. The result is a Jesus who stands on the same level as Buddha or Mohammed. Like Confucius, He becomes a philosopher and merely that.

*Falsus in uno, falsus in omnibus*, says the law, and if New Testament documents—remember, they are ancient documents that must stand, unless other documents of like age can be found to disprove them—are false in any item they are thereby discredited throughout. That at once puts the atheist ahead of the liberal in the matter of consistency and logical thinking.

The real issue—it is useless to try to dodge it any longer—is this: Was Jesus the long-expected Messiah or was He the illegitimate son of Mary, as the Jews have always believed? They have no Joseph theory. They know better. "Messiah or bastard: which?" That is the issue, and, since a bastard has no standing among Jews, it is easy to understand why the Jews cannot accept Christianity. Some of them, finding "in Him more of God than in any other man," do accept Him on that basis; but they are even

then unable to accept Christian theology and approximate Unitarianism more or less closely as a result. Some definitely affiliate themselves with the Unitarians as the right thing to do.

If the theology of the New Testament is not sound, then there is no Christian theology in any true sense; for modern subjective opinions cannot be superior to the records, and they cannot supersede them without subverting Christianity itself. For some unknown reason the liberals are blind to this fact; but it is patent enough to a thinker who looks below the surface. Just here a curious thing should be mentioned. The Jewish liberal is raising the question whether, after all, Jesus was a bastard and not the Messiah, while the Christian liberal, without sensing the fact, is raising the question whether Jesus was really the Messiah and not merely a bastard as the Jews still believe Him to have been.

That they so believe is the most natural thing in the world, since He was so regarded in His own day by His fellow-countrymen. Appearances were against Him most certainly. They knew well enough that He was not the son of Joseph, and they refused to believe, precisely as the modern liberal does, that He was the Son of God. The rest follows naturally and inevitably. Their belief persists.

Many of them, however, now admit His faultless character and are inclined to include Him among the prophets just as the Mohammedans do. It looks like an easy way out. He was a brother Jew, and He was a holy man. He taught remarkable things, and He did nothing but good all His days. *Ergo* He must have been an unusual person and therefore a prophet regardless of the manner of His birth.

His death on the cross is treated as an unfortunate accident, not as an act purposely encountered—He referred to it on at least twenty-five different occasions, beginning with His talk with Nichodemus—to redeem the world, and a most extraordinary perversion of the doctrine of atonement is then set up as an excuse for not accepting it. They refuse to believe that God vented His spite on Jesus to square the account! Well, where is there any indication that He did so? He "so loved the world that He gave His only begotten son that whosoever believeth on Him should not perish but have eternal life." The verb is *agapaō*, which means the kind of love described in 1 Corinthians 13. Where is the spite? Paul explains the matter: we are justified freely through the redemption that is in Christ Jesus, whom God sent forth to be a propitiation, that He Himself might be just and the justifier of him who hath faith in Jesus. (Rom.



3:21-26.) That is the soundest of sound reasoning to him who has eyes to see things in their right relationship. There was no other way.

There must be something wrong with our modern education; for it allows the strangest kind of illogical thinking to be taken as profoundest truth, while a plain statement of obvious fact is twisted out of shape and berated as monstrous and barbarous. Intellectualism may account for it. The true believer must be as a little child in his faith, and without such a spirit the intellectual convert never attains to an understanding mind. Among the ex-slaves of the United States there was a saying, "She had suffered till she understood." It was used of some Christian "mammies" who lived saintly lives. It is worth pondering.

There can be but one historical Jesus, the Jesus depicted in the New Testament. Any other Jesus is not historical but a creation of fiction, due to the manipulation of portions of the rec-

ord and the suppression of other portions that are even more important than those used. The material is obtained in the same fashion as that employed in producing a historical novel, and the product belongs in the same category. The hero is the person developed in the imagination of the writer, not the historical personage as He actually was. It is easy enough for an author to think that he has seen things more clearly than others; but "to the law and the testimony" still holds good, and by that this product must be judged. "Found wanting" is the verdict that a critical examination must render; for the New Testament abounds in the supernatural, and a purely naturalistic explanation of its events flatly denies a large part of the records. If those parts are rejected, the whole should be rejected for the sake of consistency, since the residue amounts merely to ethical culture. It is not Christianity.

## A Spiritual View of the World

By J. M. Coleman, Quinter, Kansas



PHILOSOPHY of life may be defined as a comprehensive view of God and the world and my relation to them. Evolution, as it is taught, is an attempt at such a philosophy. If it had remained in the field of science where

Darwin employed it, there might have been little discussion of the theory outside of the classroom. But instead of remaining a convenient hypothesis for certain fields of scientific study, it is seeking to dominate every field of thought from the origin of life to the character of God, for even the Almighty is brought, by some of its exponents, within the evolutionary process.

It is the belief of the writer that evolution as it is taught in the schools can not be reconciled with Genesis; and with this conclusion most evolutionists agree. But just as certainly it cannot be reconciled with the Gospel of John. The exponent of evolution must in some way answer the question of Pilate, "What shall I do then with Jesus who is called the Christ?" If he says, "good man," he denies John; if he says "God-man," he denies evolution. God Himself cannot reconcile those answers with each other.

But if we reject the philosophy of the world that evolution offers, what shall we put in its place? It is to answer that question that this view of the world is written.

### *God's Two Books.*

God's evident purpose from the beginning was to make men to know Him. For this end He provided two records of His doings, one of which is the book of nature and the other the book of revelation. In one of these we find a record of His works; in the other of His words. Admitting that both nature and the Bible are from God, we would expect entire agreement between them. We would also expect that any seeming disagreement would arise from the misreading of one or the other, or both.

Another reasonable expectation would be that if both nature and the Bible are from the mind of God, neither one nor the other would be entirely level with the mind of man. Since God is above the products of his mind in nature and in revelation, we would expect that both nature and the Bible would have something of a supernatural character, and that a purely naturalistic explanation would come somewhat short of the facts in the case.

Therefore, it would seem to be a necessary conclusion that any attempt to explain either of God's books in a purely naturalistic fashion would result in a false philosophy of life. According to the definition of evolution which is currently accepted in the schools, it cannot be other than naturalistic. The current view is thus formulated by Le Conte: "All things come about by continuous progressive change,

according to a certain law, and by means of resident forces." In that hypothesis from the beginning to the end of the evolutionary process, there is no place for the supernatural, no place for a miracle, no place for Jesus Christ, the greatest miracle of all. Without the Christ Christianity is meaningless.

### *The World had its Beginning in God.*

This is the contention of Christianity. To it God is both beginning and end. Science properly begins with creation. Back of that it cannot go. Creation implies a personal God who wills the world. It also implies that the world should be an expression of His will. Starting at this point, we may trace the agreement of science and Christianity through the world process.

### *Jesus Christ the Creator.*

Genesis 1:1 reads: "In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep." In regard to this fact nature can have no word. Science must deal alone with the observation of the process and not with its origin. Therefore the whole dependence here is on revelation. Even star-mist would need a Creator.

John 1:3 tells us that the Creator was the Word, Jesus Christ. A word is a means of expression. So is the world. The first is my means, the second is the Father's means. I am trying to make myself known through my expression. In the whole world process, whether written in the rocks, in history or in revelation, God is trying to make men acquainted with Himself. No one will understand God's world who does not understand his purpose in the world. Revelation tells us that in the beginning there was neither form nor organization in the created mass. So we may conclude from science that as yet there were no molecules, since that means organization. Therefore there could have been as yet no molecular action, therefore no light.

### *The Holy Spirit the Organizer of the World.*

Jesus Christ creates; the Holy Spirit organizes and vivifies. These two agencies, Jesus Christ and the Holy Spirit, are found working together in all God's dealings with the world and man. This is alike true in Genesis and John. Genesis 1:2 reads, "The Spirit of God moved (brooded) on the face of the waters." The word "brooded" suggests all that follows in the first chapter of Genesis. And in this brief

account we have a suggestion of the whole world-process. Through the will of God it began. Through His will, as expressed by the Holy Spirit, it is sustained. Jesus Christ as personal and transcendent created the world; the Holy Spirit, as personal and immanent, sustains the world.

Darwin based evolution on the survival of the fittest, but he could not explain the greater mystery of the arrival of the fittest. That is the work of the Holy Spirit in material as in spiritual things. The marvel is not that the sun stood still at the word of Joshua, but that it keeps going at the word of God. There is required not only creation, but continual re-creation, to account for a world that is being fitted for the Kingdom of God.

### *The Origin of Light and Life.*

At the dawn of creation there was no motion, no order, no light, no life. Taking science at its word, the universe was a mass of energy. There was a time when science reduced the material world to molecules, and there it stopped. Then it analyzed the molecules into atoms as the ultimate form of matter. But in these latter days science has gone beyond that and has destroyed the materialist with all his works. It claims now, with an insistence that it is demonstrated, that atoms are made up of electrons. It claims to have proved that there is a nucleus within the atom around which certain particles called electrons revolve and that both nucleus and satellites are electricity. It is even claimed that, while every particle of the world is in its ultimate analysis electricity in motion, the more rapid the motion the harder the substance. Whether the substance is rock or tree or steel, it reduces to electricity and electricity in motion.

When the Holy Spirit that was brooding over the formless mass in creation's morning said, "Let there be light," there was the beginning of order and motion that produced light.

So, according to the science of today, all matter is electricity. What is electricity? Energy. What is energy? Science does not know, but the writer of Genesis knew; it is the power of the Holy Spirit who was making over the mass so that it might express the goodness and the wisdom of God to men.

Then, how is it that, out of the single thing that we call energy or electricity, we get all the substances known to chemistry? How do we get fourscore substances out of the one original thing that is unseen, impalpable, noiseless, mysterious? Science has no answer to the mystery. More electrons revolving around the nucleus seem to change the atomic weight and the character of the substance. There is no explanation



except that the Holy Spirit, brooding over the world, has so ordered it. "He made everything beautiful in its time."

Henry Drummond stated this fact years ago when he said that life was always born from above, never from below. The soil would lie without growth through all the ages except for the seed that falls into it, and the seed comes from above. Soil does not produce a blade of grass of itself by its resident powers, and there is no evidence that it ever did. There is no evidence, scientific or otherwise, that life ever came except from the living. I was told by a professor in the University of Chicago twenty-one years ago that life would be produced in the laboratory in six months. But not yet! There is only one cause for the origin of life, and that is the brooding Spirit of God.

### *Three Gulfs for the Evolutionist to Cross.*

There are three gulfs in the evolutionary process across which the evolutionist has thrown no scientific bridge. One of these gulfs is that between non-life and life. The next is that between animal life and human personality. The third is that between the man who has been once-born and the one who is twice-born. There is still a fourth gap that might be added and which is the final crux of evolution, and that is, the derivation of Jesus Christ. Over none of these gulfs has science built a bridge.

Science has not as yet produced a single instance of life except from life. As far as modern science is concerned, there seems to be no confidence in spontaneous generation as a means of life. But for him who takes the Bible as his guide the explanation is easy and conclusive. Life has been begotten by the power of the Holy Spirit. Without life the universe could not be an expression of the living God.

It is at the second gulf that science is making the greatest effort to show that a bridge exists. Man is made up of body and soul. In the animals are found some likenesses, which the evolutionist mistakes for identities, to the human body. But even the most reckless evolutionist has not yet discovered the soul of the ape. For some scientists this presents little difficulty, as they do not believe that they have souls. But the Christian Church still believes that there is a soul to save or lose.

Fosdick says that he believes in the soul and in immortality, but he does not know where the soul comes into the evolutionary process. I do not know any evolutionist who goes any farther or gives a better answer than Dr. Fosdick has done. Now it seems beyond question that, when one believes in a thing for which he can offer no reason that fits his theory, he ac-

cepts it on faith. But science, to deserve the name, must rest not on faith, but on demonstration. In all the fragments of bone, be they animal or human, from the Pithecanthropos to the present, there has been found no evidence of a soul. So for the evolutionist the unsolved problem is, "Whence comes the human soul?" And until this is answered, or the fact of the soul disproved, the gulf between the animal and man remains unbridged.

But for the one who accepts Genesis the answer is plain: "The Lord God . . . breathed into his nostrils the breath of life, and man became a living soul." That was the work of the Holy Spirit.

The next gulf is one that science has never crossed. It is the birth of the new man, the twice-born man, whom Jesus depicted to Nicodemus: "Except a man be born from above, he cannot see the Kingdom of God." In no stage of the process from the amoeba to Paul is there any demonstration that life is ever produced except from above. I cannot prove this statement, nor can science disprove it, for both Christianity and evolution rest, not on demonstration, but on faith. Bateson admitted that when he stated that the derivation of species is "a mystery." No evolutionist can give an adequate explanation of what took place in the life of Paul at Damascus. Evolution must deny regeneration or cease to be evolution. But for the man who accepts the New Testament, the answer is easy: It is the work of the Holy Spirit in "applying the redemption purchased by Christ."

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There is nothing new in the Superman idea. The Chinese had it long ago. And Confucius' "law of the Superior Man" was an inspiration in Chinese archery. Principal Thurston recently told an audience of Washington city school children. When a Chinese archer misses the center of the target he makes a new study of the subtlety of the wind, or sets himself to find why his hand was not steady, and thus he so carefully perfects himself that he becomes eventually the Superior Man. The Christian, however, has an infinitely better law of the Superior Man. It is the "law of the Spirit of life in Christ Jesus," who, indwelling and abiding, sets the yielded believer free from the law of failure, "the law of sin and of death." What the Christian cannot do himself, the Superior Man, the God-man, does in him and for him and thru him. And this Christian law of the Superior Man enables us to become so expert in spiritual archery that we are "able to quench all the fiery darts of the Evil One."—S. S. Times.

## The Renewed Plan

By C. G. Hazard, D.D., Catskill, New York



AS WE read the book of Genesis with a spiritual eye we find ourselves in contact not only with the beginnings of human history but also in connection with a divine plan for human advancement. When God had pronounced His formation of man from the dust and His creation of man by His breath as "very good" there still remained that opportunity to eat of the tree of life and to secure everlasting life that was afterwards offered to him by his Creator.

The frustration of this divine scheme by man's disobedience was a sad sequel in the case, involving a sentence of death upon sinners, their banishment from Paradise, a long experience of toil and pain upon the earth, with no possibility of regaining a lost character and privilege, and with nothing but death to look forward to.

But in the resources of divine love there lay a healing of this disappointment of it, a possible way of salvation for us that would draw infinitely upon that love, but that would reveal it as it could not otherwise be known, that would take upon itself the death due to us, that would abolish death and bring life and immortality to light through the good news of a Saviour, that would show us a path of life and lead us in a way everlasting through that Jesus who was to be a woman's child. Upon the very spot where sin entered into the world of humanity, and before its bitter penalties had fully set in, God renewed His purpose of bestowing eternal life upon man and promised to give him entrance into Paradise regained and more than regained.

Whatever may be figurative in this Genesis story it is a true story. It is the basis of the whole gospel theme that runs through the Bible and is the essential worth of it. Without the book of Genesis the Bible has no foundation and no explanation. Salvation rises there and flows on to history's culminations. Only a divine Author of this book could have foreknown and forecast the history of the centuries that have followed it. Therein is inspiration very clearly evident. We cannot account for the escape of this book of Genesis from ancient pseudo-science and its correspondence with assured modern science, for its knowledge of ethnology and its ascriptions of origins to the creative power of the true God, and for its

faithfulness to later history and to universal human experience, without conceding its claims as a part of those divinely given oracles of God which were breathed into the minds of men who were moved to write them by the Holy Ghost.

In these days a good deal of foolish criticism and some subtle criticism have been directed against this view of these inspired writings. Genesis has been especially distasteful to critical minds. It has become a critical fad to regard this book as quite unreliable as an historical, prophetic, and spiritual source of ideas. On the other hand, it never seemed more deeply, widely, and helpfully true as a revelation from God than now, when it is interpreted by obedient and mature faith. To such faith it is a mine of fine spiritual gold, ever more wonderful and splendid. It offers to us all examples of lives lived by that faith that entered into God's renewed plan of giving man everlasting life, and that persevered in that faith of the reality of invisible things until they came to see them face to face.

Do not let a mote of criticism blind your eye to the great realities of salvation. "I cannot be a Christian, for I do not believe that Moses wrote the book of Genesis," said a young man. "Accept its great, outstanding message of the way of life by faith, and, when you get to the city that hath foundations, you can ask Moses who *did* write it," answered his teacher.

"He that followeth me shall not walk in darkness, but shall have the light of life. I am the way, the truth, and the life, no one cometh unto the Father but by me. I am that bread of life, if any man eat of this bread he shall live forever," said Jesus. Here is "the new and living way" that the Holy Spirit made known unto Moses when He inspired him to write Genesis.

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The infidel of course boasts of his science, but he draws from a vivid imagination and an unbelieving heart. Lord Kelvin, a great scientist indeed, asserts that there is not a single demonstrated fact of natural science that contradicts any statement of the Bible.

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In proportion as it is made easy for the world to come into the Church, the world does not care to come in; or coming, corrupts the Church.  
—Rev. George H. Lee.



# THE SANCTUARY

## Faith's Mastery

By Frederick F. Shannon, D.D.,  
Brooklyn, New York

*O woman, great is thy faith: be it unto thee even as thou wilt.—Matt. 15:28.*

THE closer we come to this gospel picture, which reaches a climax in my text, the finer our appreciation will be. Two figures stand out with great prominence. First, there is the woman herself. She is handicapped by birth. Centuries of pagan ancestry lie back of her. By birth she was a Canaanite. By culture she was a Greek. By position she was a Roman subject. But her heathen ancestry cannot deprive her of carrying the heart of a mother. The heart of motherhood is too unselfish to include a child's suffering. Her daughter's affliction has become her very own. Nor must we overlook her worshipful, humble spirit. Also, her intellectual keenness is little short of the marvellous. It is the only time the Son of God permitted a dialectical victory to be won over Him. A single flash of His rapier of logic often made the Pharisees sheathe their oral swords. But He allowed this pagan mother to take Him captive. Only the flame of His love is less brilliant than her retort, "Truth, Lord: yet the dogs eat the crumbs which fall from the master's table."

Then, of course, there is the figure of the Master. We are almost shocked by His apparent harshness toward this troubled mother. Whoever knew Him to be silent when sorrow's pleading lips asked for help? "But he answered her not a word." When did the disciples ever receive from Him a veiled rebuke for their interest in a fellow creature? Above all, when did any being, uniting worship with a cry for deliverance, receive such an answer as this, "It is not meet to take the children's bread and to cast it to dogs"? Is this really the kindly, sympathetic, helpful, loving Master we are accustomed to see moving through the Gospels? Yes; it is He—the same identical Lord.

Why this harshness and long delay? you ask. I believe, with Phillips Brooks, that Christ granted her request just as soon as her faith was ripe and rich and strong enough to accept it. But I believe, also, that a deeper motive lay back in the unexplored latitudes of Christ's being. He wanted to bring out the best she had. And

the best came then, comes now, will always come, only by trial. On the other side of the flame her garments had lost the smell of fire, but they contained much gold. Chiefly, I think, Christ's hungry heart simply longed to be mastered by a living faith. The chosen people have turned their backs upon Him. But this woman's faith had in it the nature of the eagle. Other birds go down before the black pinions of the storm. The eagle belts them on to its own, and rises into atmosphere as clear as crystal. So the Syrophoenician's faith expands and heightens as pyramids of difficulty are piled one above the other. Everything gives way before her, so absolute is her faith's mastery of the Master! Her faith lifted her from the position of a suppliant and she became the commander of whatsoever she would. The tallest and oldest angel in Heaven never heard grander words than these: "O woman, great is thy faith; be it unto thee even as thou wilt!"

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## Righteousness More Than Rules

By President Arthur Hadley, LL.D.,  
Yale University

*Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. 5:20.*

THE practice of relying upon rules and conventions, however good, lessens a man's power of meeting the unforeseen emergencies and crises of life. Every man and every race which relies for protection on the text of the law rather than on its spirit is menaced by this risk of complete failure in emergencies.

But even if no emergencies or crises arise which stretch our rules to the breaking point, there is another and more insidious series of dangers which beset the man whose mortality and religion are matters of rules alone. The keeping of definite rules produces self-satisfaction, and self-satisfaction is but one step short of moral stagnation.

The sleep of conventionality is of all slumbers the most fatal. Life is progress—perpetual adaptation to new conditions. The self-satisfaction which leads a man to be content with the old is the beginning of death. The apparent excellence of a result actually attained, the mis-

takes and errors involved in imperfect efforts to advance to better results must not be allowed to obscure our view of this truth. No man, however far and however well he has managed the voyage of life, can afford to rest complacent in what he has achieved.

A man of bad antecedents and surroundings who recognizes that they are bad has higher possibilities than the man who lives under much better rules, but sees neither need nor room for improvement. For him whose ideals are ahead of his practice, even if that practice is low, there is always hope. For him who has sunk his ideals to the level of his practice, even if that practice is high, there is no hope at all.

To the college man more than to anyone else this broad view of Christian duty should appeal. He of all mankind has least occasion for Pharisaic complacency. The self-made man who by his own efforts has risen from the bottom of the ladder may have a certain amount of excuse for dwelling on his own achievements. Such as they are he can at least claim them for his own. You can make no such claim.

The life which you have lived and are going to live has been made possible for you by the efforts of your fathers. What you do represents for the most part not an achievement, but an indebtedness—an indebtedness which, with God's help, you are going to repay by transmitting in turn to your sons the possibility of wider life and more intelligent faith.

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## Protracted Childhood

By David James Burrell, D.D., LL.D.,  
New York City

*When I was a child I spake as a child; . . . but when I became a man I put away childish things.—1 Cor. 13:11.*

A RECENT report on Arrested Development affirms apparently scientific data that six-tenths of those who appear to be full-grown adults are mentally and morally undeveloped. The word moron has been coined to designate one who never gets beyond adolescence; who, though he attain a stature of six feet and live to be a hundred, never really grows up. In Court he is pronounced to be irresponsible; and his contribution to the common exchequer of our social and industrial life amounts to little or nothing.

Now allowing for only a fractional element of truth in this statement, it is obvious that the world at large must be a vast sufferer from so prevalent an epidemic. Think of the multi-

tudes who "speak" as Paul used to in his boyhood; who "understand" as children do, accepting fairy-tales as Gospel truth and believing everything they hear instead of having and maintaining opinions of their own—dwarfs and underlings! Gray-haired men and women chasing butterflies and thistledown while the world rolls around and the philosophy of history moves on toward the Golden Age!

It takes three things to qualify for citizenship in a commonwealth like ours.

*First*, one must have a loyal acquaintance with the fundamental truths which underlie our government. "All men are created free and equal and with certain inalienable rights, among which are life, liberty and the pursuit of happiness."

The trouble is an utter lack of principle in many quarters; and that means a default as to *the second* pre-requisite of citizenship, which is character. Character without principle is a misnomer. Citizenship involves reverence for the Sanctity of Law as an expression of the popular will.

The *third* qualification of citizenship is efficiency.

Is there any parallel to these conditions in the Church?

It takes three things to make a Christian.

The *first* is a vital and positive apprehension of truth.

Paul wrote some are "ever learning and never coming to a knowledge of truth" (2 Tim. 3:7).

Thus it is written, "Ye shall know the truth when ye follow on to know it."

Truth is the basis of character; which is the *second* mark of a Christian. "As a man thinketh in his heart so is he." Ifs and perhaps and peradventures are children's diet. Men of brawn and bone are not fed on doubts and hypothesis but on such vitamins as "I know" and "I am persuaded."

Effectiveness is the *third* and crowning mark of a Christian. Such a man is not afraid to venture. He does not let I dare not wait upon I would. The reason why so many Christians are content with mediocrity is because they are afraid—afraid of being called fanatics or enthusiasts, but danger does not lie that way.

If we then be risen with Christ, let us seek those things which are above where Christ sitteth at the right hand of God. Childish things are not for the Lord's men (2 Peter 1:5-10).

The world pays tribute to beneficent efficiency. "Faith without works is dead"; therefore it behooves us as Christians to quit ourselves like men (Isaiah 52:1,2).



# PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

## The Agent in the New Birth

John 14:25-31

**E**XCEPT one be born of water and of the Spirit he cannot enter into the kingdom of God." "Water and the Spirit" is a Hebraism, referring to the use of water in baptism, and meaning the cleansing of the Holy Spirit. The new life of the Spirit purifies and vitalizes the immortal nature of man. As the Holy Spirit came upon Mary and the power of the Most High overshadowed her; so with a different purpose the Most High by His Spirit overshadows man and a new life is born within the soul.

We cannot expect to know how the Spirit works this marvelous change. Jesus said that not knowing the way of the wind, we cannot know the way of the Spirit. Natural birth has its mystery. Much more has the spiritual. This we do know that we have a new life. As in natural birth we awaken to personal consciousness; so we awaken to spiritual consciousness, when we are born of God.

"Hereby, we know that we abide in Him, because He hath given us of His Spirit" (1 John 4:13). "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). "If any man have not the Spirit of Christ, he is none of His." "The Spirit Himself beareth witness with our spirit that we are the children of God." The tides of the Spirit sweep over our soul, and they are more than the breezes of the intellect. We feel the swayings of the unseen power, as real as the wind, as real as the pure, mighty passion of divine love. We know that we are born of God, not by any exciting experience, but by the ever-present spirit of our life, controlling thought and will, love and life. By the Spirit "We live and move and have our being."

In the creation of the world, the Spirit of God brooded over the face of the dark, turbulent waters of chaos, until all the confusion and strife became order and co-operation. Then God saw that it was good, for the dominion and pleasure of man. So in the new, spiritual creation, the Spirit of God lovingly broods over the riot and unmeaningness of chaotic nature, and we awake to order and peace and beautiful life, with marvelous possibilities, in the degree in which we are obedient to His will and purpose, benevolent.

Born of the Spirit, our life must be spiritual. Those born only of the flesh are of the earth, earthy, living in the things of earth, which are spiritually dead. Spiritual things seem to them unreal, and the spiritually-minded seem fanatics. "The mind of the Spirit is life and peace." We "serve in newness of life, and not in the oldness of the letter, in the deadness of literalism" (Rom. 7:6). "Our citizenship is in Heaven" (Phil. 3:20).

## God's Spirit and Ours

Romans 8:1-17

**T**HE universal cry of man is after God. Job exclaimed, "Oh that I knew where I might find Him!" Man gropes after Him amid the pleasures of

the world. He seeks Him in the varied forms of Nature. He searches for Him in the many bypaths of science, philosophy, history, experience. He looks up into the vault of heaven, and its canopy is as beaten brass, to echo back his despairing cry, "Where is God?" God is everywhere. His hand has fashioned all His works with skill divine, and guides with unerring wisdom the music of the spheres, the oratorio of the ages. At the creation "The morning stars sang together, and the sons of God shouted for joy." The eye of man cannot see God. The ear of man cannot hear God. The reason of man cannot find out God. David possessed more than these senses. The only part of man that can find God and see God and feel God is his spirit. This is our Godward nature. "The Spirit Himself beareth witness with our spirit" (v. 16).

Jesus said, "How hard for a rich man to enter the kingdom!" They have so much to hoodwink them. They have so much in which to trust. Their spirit is liable to be overruled by their body. The intellectual trust their mind so much that they are in danger of overlooking their spirit; and the cultured may depend too much on their refinement. The Indian said, "It is easy for me to accept Christ. I have only to give up this blanket." We common folks have nothing to veil the spirit, to mislead us, to come between God's Spirit and our spirit.

Many are careless about the Church because their spiritual life is a chronic invalid. Their bodily health does not necessarily affect their spirit. Improved material conditions may only increase their spiritual maladies and nausea. The only remedy is the electric battery of God's Spirit. This is fellowship divine, and life eternal.

What is it to be a Christian? It is not doing penance. It is more than obeying the law of Christ. It is more than orthodoxy. It is better than deeds of heroism. It is having the Spirit of God ruling, vitalizing our spirit.

The highest success is found in the harmony of our spirit with the Spirit of God. Some Christians yield only a partial obedience to the will of God. They try to serve God and Mammon. They are half-hearted in their devotion to the Spirit of God, and they do not deserve to be happy or rated high in discipleship. Spiritual things are spiritually discerned; and the worldly-minded cannot grasp the meaning of the highest wisdom nor appreciate what God is doing for them. When we truthfully say, "Have Thine own way, Lord," then we get next to God, into the inner circle, and know things never understood by the culture of this world. "Open Thou mine eyes that I may behold wondrous things in Thy law." We grow in grace, from animalism to humaneness, from selfishness to Christlikeness. By bearing our burdens in the spirit of Jesus, our life is incalculably enriched. Temptations cease to have an appeal, and wrongdoing makes us shudder. More and more we see things as God sees them. We get His viewpoint and His spiritual vision. And when we emerge from our handicap of

mortal flesh, we shall see Christ as He is, and "we shall be like Him."

It is only by God's Spirit enlightening our spirit that we can see Jesus as Lord. "No man can say that Jesus is Lord, but in the Holy Spirit" (1 Cor. 12:3). No man ever spoke as Jesus spoke. No man ever lived as Jesus lived. His greatest pre-eminence was His Spirit. Behind all moods, under all conditions, His Spirit was the Spirit of God, the Spirit of love divine. As every part of our body is animated by our spirit; so was every part of His life animated by the Spirit of God. "I and my Father are one." By the same Spirit we, too, can become one with God, and call Him "Father."

## The Psychological Point

### Psalm 8

THE scientific spirit is the genius of cultured minds. Ignorance is credulous. On the other hand, some following in the wake of science say they will believe nothing except what they can prove and understand. This is tragic. A thousand things around us in nature we cannot understand, but we must believe them, if we are sane. Science has built a Jacob's Ladder from earth up to the unknown; but it cannot reckon with the truth that keeps the upper end of the ladder firm. The best psychologists say that religion is morality and something more, beyond the crucible of science. This is the psychological point, to which all thinking minds converge these transition days.

Some scientific minds have discredited the new birth of John III. They account for the change of life by saying it is a freak of nature or the effect of passing emotions, but not a permanent fact. They believe that heredity and environment are everything in a man's life. How can a man escape from himself and his environment? There is an influence powerful enough to free man; and every man has a capacity to receive that influence through his Godward nature, sleeping but never dead. The heredity of the new birth and the environment of God's presence are beyond the data of science, but not beyond the experience of man. This is man's psychological point.

The new birth changes the whole life because it is the receiving of a new spirit. This is far more potent than the life that is received from the parents. Manhood and womanhood are determined not so much by the comforts of the home, or by the health of the body, or by the strength of the mind, as by the spirit of the soul. Character is the product of the spirit. Friends are selected by the spirit. Opportunities are opened or closed by the spirit of the person. The spirit of God in man always wins. This is the psychological point of the Church.

The fellowship of the Spirit of God is a greater influence in life than that of the nearest and dearest friend, and of all friends besides. Jesus promised, "Lo, I am with you always." Untold millions have proved Him true. Icebergs often drift against the surface current, because of the stronger grip of the contrary undercurrent. So we can stem the surface current of fashion and overcome the habits of life by letting the Spirit of God have His way with us. This is the psychology of the "perseverance of the saints."

Spiritual environment works wonders. Godly homes are nurseries of godly young people. The Family Altar sanctifies the home life and gives the atmosphere of the Spirit. Children should have suitable playgrounds, rather than the streets of the slums. The elevating influence of the Church should be thrown

around the young people. This is the psychological point of religious philanthropy.

Jesus Christ revealed the great truth that man has a friend in God, his best friend. "He is not far from any one of us." God is love and wisdom and power. He awaits man's willingness to co-operate. Then all Heaven is poured around him, and into his receptive heart, until it overflows, rich and abounding. This is God's psychological point. The Holy Spirit of God brings man's psychological point to God's psychological point; and the two are one.

## The Hush of the Spirit

### Matthew 6:5-15

HAVING shut thy door, pray." The noise and confusion of the world keeps many from hearing the "still, small voice." We often let the voice of friends drown the voice of God; and the overwhelming activities of life and the demands of earthly labors make it impossible for us to feel the presence of God. A man stepped into a telephone booth in a noisy depot, and complained that he could not hear. The operator asked, "Is your door shut?" We need the hush and the expectant waiting, if we are to know the full grace of the Spirit.

In the secret chamber of our home, or in the solitude of nature, we may cultivate the ability to hear the Spirit. We can cultivate our musical ear, and the oratorio will mean more to us. We can cultivate our eye for beauty, and art will be more precious. We can cultivate true refinement and so enjoy to the full the fellowship of noble minds and hearts. So by unruffled fellowship with the Spirit of God, waiting in the hush of His presence, we can develop our power to know God and the power of His love.

A few years ago science scoffed at the idea of wireless telegraphy and did not dream of radio. Now both are common. However, to receive such messages the receiving instrument must be in tune with the sending one. By waiting in quietude upon the Spirit of God our soul is attuned to Him. Gradually more and more we hear and understand. This is the triumph of prayer, rather than getting our petition, getting in tune with the Infinite. We may thus be able to enjoy the hush of the Spirit even in the busy street or amid the flash and roar of the thunderstorm.

Making the most of this sweet, quiet fellowship of the Spirit, we may be guided continually by Him. Jesus promised, "He will guide you into all truth." With some the most suitable time is during the stillness of the night. They pray over the matter and lie still, awake and asleep; and in the morning all is clear. Old plans are forgotten. New facts and new ideas shine out in beautiful distinctness. "I will instruct thee and teach thee in the way thou shalt go. I will counsel thee with mine eyes upon thee" (Psalm 32:8).

Having been blessed by the hush of the Spirit, we may help others of the distracted throng. In large railway depots confusion reigns; but the master of ceremonies walks about perfectly composed. He has inside information and peace dwells in his mind. They are wise that listen to his directions. So in life we may become the master of ceremonies, and give the needed information to perplexed friends; and our calmness will be balm to irritated nerves. And thus we can be His witnesses, reminding all men of Jesus Christ.

\* \* \*

Cheap service dishonors the King.—2 Sam. 24:24.—*Pastor George Hewit Lee.*



## THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

### "Science in Search of God"



THE above caption is the title of a new book by Kirtley F. Mather, Professor of Geology in Harvard University. It is not easy to appraise a book that contains such a mixture of truth and error. The fact that constantly surprises us is the inconsequential thinking of men like the author of this work. They leave so many "drop-stitches" in their logical processes.

The good features of the book may be represented as follows: Its author holds that science leads to belief in God as a personal, transcendent and immanent Being—although it must be admitted that the idea of transcendence is almost negligible (pp. 72-130). Perhaps it would be better to put the author's position in this way: Physical science is inadequate to account for the universe as we know it, with its rational intelligences, such as men are; it meets its impasse the moment it tries to account for their origin, existence and personal qualities. Therefore theology and religion (pp. 140-146-150) must step in and furnish the data and arguments that are lacking in materialistic science. More than once does the author express his impatience with the merely materialistic and mechanistic view of the cosmos. He even uses the familiar illustration that no humanly-made machine can originate itself, nor run itself after it has been made; how much less the vast and complicated machine of the universe. He quotes approvingly the saying of Huxley: "The world is absolutely controlled by ideas." Contrary as such a view was to Huxley's materialistic philosophy, he must have had a flash of spiritual insight when he wrote that sentence.

Thus our author does good service in rebuking the prevailing materialistic philosophy of our day, and in advocating the theistic view of the world, and doing this, too, in the name of science, working hand in hand with religion. He clearly sees personality in the universe and in man (pp. 71-75-108-118-129). Surely no one can gainsay such logic as this: "Because we recognize personality as inherent in the human species, we attribute personality to the motive powers which have produced mankind." (He should have said "motive Power".)

A favorite expression of our author is, "the

Administration of the Universe" (capitals his). He rightly claims that such administration demands a God, a supreme Intelligence. Moreover, he seems to hold (although one cannot be quite sure from the context) "that Jesus of Nazareth displayed the true character of the Administration of the Universe" (p. 118). Of course, this might be interpreted as meaning that Christ was only human, but, being a religious genius, He taught the highest conception of the governing power of the universe. There is not, it must be said, in this book the remotest hint that Christ was the eternal Son of God incarnate, the Logos become flesh. But more will be said about the defects of the book further on.

Our author also enters the field of psychology in his chapter on "Men and Machines." He quotes approvingly the Bible verse, "As a man thinketh in his heart, so is he" (p. 79). Appealing to universal human experience, he shows that man is something more than an automaton. In this argument he does good service to the cause of truth in these days of crass determinism in psychology. While he does not put it in exactly these terms, he certainly proves that man's totality of experience cannot be adequately explained on a merely physical basis. Mere muscles, neurons and glands will not account for the functioning of the mind in reason, emotion and volition. Thus the science of true psychology must complement the physical sciences in explaining man as we know him.

These are some of the features of the book that are to be commended. On the other hand, it has some of serious defects. Well, you may infer one of them from the fact that Professor Mather was one of the scientists who had a part in the Scopes trial at Dayton, Tenn., and who opposed the anti-evolution law passed by the legislature of that State. Therefore he is a thorough-going evolutionist. It must be said in all sincerity that his book is extremely colorful on evolution, but decidedly pallid in its conception of religion. We doubt very much whether the drab theistic religion which he advocates would ever save a soul from sin; it is too vague and general. While a place may be made for prayer, there is no place for redemp-

on. A true and effectual religion ought, first of all, to save men from sin; but there is no such thought in our author's substitute for Biblical Christianity. A few quotations from Christ occur (pp. 31-41-45-118), yet the central doctrine of atonement for sin is omitted. There is nothing about His "blood shed for the remission of sin." Therefore the religion propounded in this work is not the Christian religion, but, rather, a pale substitute that leaves out the chief matter. Above anything else, the Christian religion is a religion of redemption.

The most distressing characteristic of the book is its author's constant gibes at the Old Testament whenever it does not agree with his scientific obsession, namely, the evolution theory. This leads him into frequent misunderstandings, and hence misrepresentations, of the Bible. Even in his preface he reveals his modernistic leanings (p. v), when he speaks of putting "away the husks of traditional doctrines to discover, if possible, the kernel of truth," etc.

We pause to say that his figure of speech is ill-chosen; for in the vegetable world we would have no kernel if we did not first have the husks. Moreover, every new kernel must have its protective covering of husks. So why belittle the one in order to extol the other? Husks and kernels are both needed, if the world is to be kept going.

Our professor has scarcely begun his thesis before he casts reflections at the Bible. In the days of Moses and Joshua, he says, people thought that "the earth was a flat platform, firmly established in the midst of the seas" (p. 1). Then he proceeds to caricature the Biblical teaching in the first chapter of Genesis and elsewhere. For example, in spite of the many times that Biblical scholars have told us that the word *erakia* means an *expanse* (see the margin of the American Revision), he represents the Bible as teaching that the word means "a firmament solidly built like a great massive dome." The poetical expression about the rain pouring "from the windows of heaven" is actually interpreted as if the Bible taught that there were literal windows in the so-called "firmament."

Our professor also betrays his lack of up-to-date information when he girds at Joshua's command for "the sun to stand still in the midst of heaven." Evidently his reading has been confined to liberalistic books, which always put the worst possible construction on the language of the Bible. On Joshua's miracle we again refer our readers to Dr. R. D. Wilson's article in the *Princeton Theological Review* for January, 1918, and W. H. Turton's *The Truth of Christianity* (pp. 181-184, tenth edition).

Mather even says, "Joshua's world was a tiny and simple affair, a vest-pocket universe" (p. 6). We find no such statement or implication in the book of Joshua. The fact is, in his parting instructions to the people of Israel, he went back to the time of Abraham and recited their history up to his own time; and we know that God said to Abraham: "Look now toward heaven, and tell the stars if thou be able to number them; and He said unto him, So shall thy seed be." That does not sound much like a "vest-pocket universe."

A statement that proves our professor's lack of Biblical knowledge is the following: "Joshua had no reason to doubt that, at some slight distance beyond the rim of the horizon, were the corners of the earth, whence blew the winds" (p. 5).

We must continue to correct the errors of the scientists and modernists until the people themselves see their limitations. There is no reference to "the corners of the earth" in the book of Joshua, nor in any of the books of the Pentateuch with which he undoubtedly was familiar. The first time in the Bible that the expression, "the four corners of the earth," is used is in Isa. 11:12. The only other place in the Bible where it is used is in Rev. 7:1. Ezekiel uses the phrase, "the four corners of the land" (Ezek. 7:2). These are the only places in the whole Bible where the phrase is employed, and the times when they were used were many centuries after Joshua's day. Such is the accuracy (?) of our professor's Biblical knowledge.

Moreover, read Joshua 24, where he rehearses the history of God's dealings with Israel. He begins with Abraham on "the other side of the River," which must have been Ur of the Chaldees, far to the east, and Haran, far to the north; then he follows him to Canaan; tells of the removal of Jacob and his family down into Egypt; of the journeyings of the children of Israel from Egypt into Arabia and on to Moab east of the Jordan. Now note: from Ur to Haran is nearly, if not quite, a thousand miles; from Haran to the northern part of Palestine at least four hundred miles; from there down into Egypt six to eight hundred miles; from Egypt to Mount Sinai three hundred miles (as the crow flies), and from Sinai to Moab fully four hundred miles. Therefore Joshua could not have been such an ignoramus as to think that "the corners of the earth" were "at some slight distance beyond the rim of the horizon," a professor of geology in Harvard University to the contrary, notwithstanding. When will the evolutionists really study the Bible, and learn to be accurate?

Strange to say, our author advocates monism,



and tries to blur the distinction between the natural and the supernatural, the material and the spiritual (pp. 18,19). In attempting to do this he loses himself in mistland. Yet in other places he advances the doctrine of the divine transcendence and personality. Then how can God and the universe be one and the same substance or "energy," or whatever you choose to call it? Here surely is superficiality of reasoning.

Besides, if monism is the true philosophy, there can be no immortality for the soul or the individual man; for then, when a man dies physically, he is dead forever, for there is no immaterial substance that continues to exist in a self-conscious state. Yet, inconsistently enough, the author intimates that, in certain circumstances, man may "achieve immortality" (p. 155f).

Again the author reverts to Joshua, who thought that "the locality where he lived was the center of the universe." We find no evidence of the truth of this statement in the book of Joshua, for when he prayed for the sun and moon to "be silent" (that is, to cease from shining), there is no indication to show what was his conception of the universe (see Wilson and Turton cited *ut supra*).

In one chapter he represents theology as always being defeated by science. But he forgets that the pathway of scientific research and speculation is strewn with the *debris* of rejected theories. The scientists, we venture to say, have had to change front oftener than have the theologians. Even our author says, "But, as a matter of fact, nearly every victory for science means necessarily the overthrow of some previously cherished idea which scientists had held" (p. 47). Yes, and there have been scores of such "overthrows."

Our author's philosophy is lame. He rightly says that there is "something back of the universe"; but when he says that "energy is the ultimate reality, the eternal verity," he goes wrong fundamentally. That is impossible, for *nothing* could not possess and display energy. Nothing is—well, it is simply nothing! Energy is only a force, not an entity, not a thing in itself; a phenomenon, not a noumenon. Besides, this claim contradicts what our author says elsewhere when he advocates the doctrine of a personal and transcendent God. Mere energy cannot be a person; it is only the force which a free personality has the inherent power to exert. Make an effort of your will by pushing a heavy object before you, and see whether you do not have the ability to originate energy. Now stop pushing, and see whether you have not stopped the energy put forth by your voluntary effort. So only an omnipotent personal

Being could have originated the force operating through and through the whole universe. But such energy could avail nothing if it had nothing on which to operate; therefore the physical universe must be a real thing, an actual substance. The author is utterly wrong when he applauds the futile epigram, "Matter consists of tiny particles of nothing, moving swiftly."

If it were necessary, one might go through this volume and point out many more *non sequiturs* in the author's arguments for evolution; but evolution has been disproven so often in this magazine that its repetition would be wearisome to the reader. We pause to make another reference (p. 89). He says: "These Cambrian brachiopods lived during the first geological period from which we have a fairly adequate record of life. Through all the subsequent time, while other creatures were changing their body structures, this group of brachiopods remained on a dead level."

This is remarkable. Why were the brachiopods an exception to the general "urge" of nature to develop new and improved forms? To our minds, this is the interpretation: The brachiopods are among the very few living organisms today whose fossil remains can be found away back in the Cambrian era; and wherever such fossiliferous tracing can be made, each species has continued to reproduce after its kind. This positively works against the theory of evolution. By these tokens, it seems to be reasonable to believe that, if we could go back and find the earliest fossil remains of all our living types, we would discover that all of them have bred true to form through all the ages.

Our author seems in a way to believe in Christ. He quotes John 3:16, although not accurately (p. 41), but sets it in opposition to Old Testament teaching. Yet Christ again and again endorsed the Old Testament and cited it as of divine authority. The trouble with Modernists is, they do not reason consistently.

We have tried to be fair in our criticisms as far as we have gone; but we have not pointed out near all the faults of the book. Yet this work, so negative and destructive in its treatment of the Old Testament which our Lord Himself endorsed and fulfilled, has been recommended by the Religious Book Club, Inc., headed by Drs. Cadman and Fosdick and Bishops Brent and McConnell. Just as we expected and predicted (see our editorial in the *CHAMPION* for March, 1928, p. 176). We are morally certain that these radical Modernists will not recommend a single conservative book which upholds the Bible and the Christian system in their integrity, but will fill their campfollowers with reading matter that tends to devitalize the Christian faith.

## Doing Harm to Science



LAST month we printed a review, partly favorable and partly critical, of a new book entitled, *Taking the Name of Science in Vain*, by Horace James Bridges, published by The Macmillan Company. It is a pity that an author, so acute in criticising the modern materialistic philosophy and psychology, should so easily go wrong when he deals with questions of religion. No doubt the trouble with many scientists, moralists and modernists is, that they have never pursued a thoroughgoing course of study in theology. For this reason they so often err. They do not seem to have accurate knowledge of what evangelical theologians teach.

Dr. Bridges is a case in point. Almost every time he passes a criticism or a jibe on orthodox theology and the Bible, he betrays his lack of accurate information. He has evidently picked up his knowledge second-hand, and even then has gone to the poorest sources. As an example, we cite what he says on page 213. In speaking of the fall of man, he characterizes the theological teaching regarding it as "the morally intolerable myth of the Fall, with its hideous corollary of transmitted and vicarious guilt."

Why should the doctrine of the Fall be regarded as "morally intolerable"? Surely, as we know, that men today fall into sin. Sometimes men who have lived virtuous lives for years fall into grievous sin. Whenever a man does wrong, he may be said to experience a fall. If men fall today, it must be because they are free moral beings; and if they are such beings, they must have been procreated from an original free moral being, for the moral never could have evolved from the non-moral. It would be well for men who criticise the Bible to think more deeply, especially along ethical lines.

Then what are we to think of a reputed scholar who accuses men of holding "the hideous corollary of transmitted and vicarious guilt"? We doubt whether anybody holds that doctrine today, if anybody ever did hold it, in that exaggerated form of statement. When men speak accurately, they do not hold that Adam's *guilt* was transmitted, or that people today are to be held responsible for Adam's particular sin. His individual sin was his own, and no one else's. Good theologians today distinguish between "original sin *originating*," which means Adam's individual transgression (for which he alone was guilty), and "original sin *originated*," which means the inclination which men have to sin and which is a heritage from their sinful ancestry. That all men have such an entail of

evil propensity we think nobody will deny. From whatever source it comes, it is a matter of universal experience. But people today are not accounted guilty of Adam's immediate transgression. Thus another man of straw had to be set up by a Biblical critic to furnish him a chance to demolish it.

Dr. Bridges, however, is a firm believer in evolution. Hence he must believe that men get their "meanness" from their brute ancestry. Indeed, he teaches this doctrine in so many words. For example, of anger he says: "Now in many of us this disposition is by nature unduly strong; it is a part of our animal heritage that we have by no means sufficiently tamed and brought to heel" (p. 144). He believes that this heirloom dates back millions of years. And now we must suffer and struggle against our age-long entail of animalism! Yes, and the Power that created the universe—for our author does believe in some kind of creation—purposefully designed that man should come down along the gory route of the struggle for existence, and should make progress in that way. Surely that is a "morally intolerable" doctrine, not to say a "myth"! According to the Biblical view, however, God is exonerated from the charge of being the author of sin and the voluntary cause of its consequent suffering.

In another place (6. 208) Dr. Bridges quotes from one of his previous books, *Aspects of Ethical Religion*, as follows:

"In the folklore story of Genesis anybody can without difficulty perceive that the character of Adam is an anachronistic fiction. For Adam, the first of men, is depicted as a civilized man, endowed with developed speech; that is to say, the late and mature product of ages of social evolution is placed before the beginning of the social evolution which alone could produce it. He precedes his own possible pre-conditions."

It is surprising that a man who is usually so acute did not see here that he was begging the question and reasoning in a circle—a very serious fallacy in logic. Of course, if evolution is true, then the story of Adam is an anachronism; but that is the very question at issue: Is the theory of evolution true? Has it been scientifically verified? We say it has not. And if it has not been proven true, how else shall we account for the origin of man than according to the Genesis narrative?

It is an exaggeration to say that Adam "is depicted as a civilized man, endowed with developed speech." Of course, he is not depicted—and happily so—as an ape-man, or a Piltdown



creature, or even as a Neanderthal ruffian with a club in his hand, for such a being could not rightly be said to bear the divine image; but he certainly is not portrayed in the Genesis account as a man who knew and possessed all the advantages of our civilized life. There is nothing said about his living in a house, or wearing a dress-suit, or having a telephone, or driving an automobile. Our view from childhood has been that our first parents in the garden lived a very simple life.

The Bible does not teach that the first man was "endowed with developed speech," and we see no reason whatever for anybody to draw such a conclusion. For our part, we have never presumed to say how God communicated with the first man, whether vocally or otherwise. If human language and articulated speech were used, it probably was of a very simple kind, suited to the primitive intelligence with which our first parents were created. Just how much they knew no one has a right to say. Of course, having been created in the divine image, they very likely had mental and moral powers that could be rapidly developed. It is easier for us to believe that God would have created them with rational capabilities capable of rapid development, than that He would have consumed unnecessary ages in evolving him through monerons, worms, crabs, fishes, reptiles, birds, monkeys and apes by means of the bloody and selfish struggle for existence. Archeology tells us that ancient civilizations developed rapidly and to a high degree, and this gives us a clue as to the rapid development of the earliest generations of the human race, just as the Bible teaches and implies. So we think that Dr. Bridges has chosen the cruder and less plausible doctrine of the origin and development of the human family. For our part, we can visualize an original creation much more easily than we can the idea of an age-long evolution from moneron to man, with a thousand special creations along the way to bring in something of a new and higher order. For that must be our author's conception when he endorses what he calls "creative evolution"—which we hold to be a contradiction of terms and of conception.

However, Dr. Bridges furnishes a clue to the downgrade character of the theory of evolution, on which the behavioristic psychology is founded. He tells us that Dr. Watson, the pope of the behavioristic theory, has gone "the limit" in "the depreciation of man" (p. 218 of Bridges' work), for he accuses Watson of teaching that, "since man is an animal, he can be nothing more or other than an animal." The language quoted is that of Bridges, but we have

no doubt that he gives the substance of Watson's doctrine. This low estimate of man arises from accepting the evolution theory. However, hard Dr. Bridges tries to save that theory, he fails, and escapes only by inconsistently and illogically slipping creation in at the back door. How much better is the Biblical doctrine, which is that man is not an animal, and never was an animal, but is and always has been a rational and immortal son of God! Yes, that is an engaging, high, holy and thrilling doctrine.

In some ways this author seems to us to be guilty of the very mistake he lays again some of the physical scientists—he "mistakes a part for the whole, and substitutes a caricature for a true picture." Moreover, he fails to draw fundamentally logical inferences. He speaks frequently of "creative evolution," and attributes much to it; but he never admits the logical inference that there must have been a Creator. He advocates "Emergent Personality" (p. 252), but fails to draw the conclusion that human personality connotes an ultimate Personality, whom we must call God. The name of God occurs several times in his books but the only reference to it in the index is to page 113, where he cauterizes "that absurd notion of God as a gigantic police spy." We wonder who ever thought of God in that way except the atheists, who want to get rid of the idea of God altogether. But even police spies are necessary in a world like this, and it is the criminal class, and they only, who need to be afraid of them. And think of this, too: A God who did not know us altogether, who did not recognize all our virtues and all our faults, would never be able to cure the world of its evils and properly reward men's virtues. And if there is no God, where is there any ultimate ground of that "right" for which our author argues so laboriously against the mechanists and behaviorists? We are not accusing him of insincerity; not at all; but we must confess that his whole scheme lacks a secure philosophical foundation.

The only philosophy that will hold together without a break is that of Christian theism. It is the only view that will adequately account for the origin, continued existence and diversified phenomena of the universe and of human life and personality.

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Tact is the knack of keeping quiet at the right time; of being so agreeable yourself that no one can be disagreeable to you; of making inferiority feel like equality. A tactful man can pull the stinger from a bee without getting stung.—G. H. Lorimer.

## More about "This Puzzling Planet"

**I**T IS not our purpose or pleasure to pursue anybody. Our sole interest is in finding the truth, and in protecting our readers from hurtful errors. For this reason, and this alone, we frequently point out the mistakes of the advocates of evolution.

Last month we passed some commendations and some strictures on the book entitled, *This Puzzling Planet*. Our friend and contributor, Mr. D. J. Whitney, Exeter, Cal., has sent us some criticisms that seem to us to be pointed enough to deserve a place in our columns. It will be seen that these are mistakes on the part of the author of the book in respect to matters of science and not of the Bible or theology. We showed last month that his knowledge of the Bible is quite defective. Mr. Whitney's strictures will indicate that he is vulnerable on the subject of science as well.

On page 96 of the book in question we read: "If the world in past eras was not like the world now, then we men simply cannot think about it at all." On this statement Mr. Whitney says:

"If he stayed by that principle, he would be all right; but he promptly ignores it, for the world in past eras (some of them at least) was not like the world today. For instance, corals once grew in what are now Arctic seas, and trees of the sub-tropical regions once grew in Greenland. Again, glaciers are alleged to have been close to sea level in the present tropical regions, and in the so-called Permian period eight or nine glacial epochs occurred in Australia, with mild epochs sandwiched between them in which great coal-beds were formed. That certainly is not the same kind of a world as we have now, and if it is not, the author's statement is not true to the facts, and the uniformitarian geologists ought to quit their speculations in the name of science, and admit that the problem of geological history is beyond their comprehension. That is good reasoning; it drives at the fundamental weakness of the whole geological theory of the evolutionists."

Another statement deserves attention (p. 130): "But everywhere on earth, in a flat country outside the mountains, where the strata have not been disturbed by mountain-building, Silurian fossils are always underneath Devonian and above Cambrian."

"But he protects himself in this statement," says our friend, "by the inference that, whenever the strata are in the wrong order, it is because they have been 'disturbed,' and that in

spite of the numerous instances in which the order is reversed (not necessarily in these three kinds of strata, but in others), without any indication that they have been shoved over upon one another."

Speaking of the once-popular theory that the earth was originally a molten ball, and then cooled off (the theory of Laplace), our author says (p. 301): "There is not the slightest direct evidence that anything of this sort occurred. The ancient speculation from which the whole of it is derived has long departed from scientific ken."

But that, as Mr. Whitney points out, is the very kind of origin which is advocated by Professor Joseph Barrell in the book entitled, *The Evolution of the Earth and its Inhabitants*, published by the Yale University Press. This book was first published in 1918, and the third printing was struck off the press in 1920. It is also included as an authoritative work in our author's bibliography in the back part of his book. Yet he declares categorically that the view of the earth being a cooled-off planet "has long departed from scientific ken." Where does his remark place Professor Barrell?

On page 302 our author says: "Beyond this, however, the new Planetesimal Theory is absolutely 'tight.'"

On this subject Mr. Whitney says facetiously, "Possibly he meant to say inebriated."

But we do not want to make fun of anybody. Seriously, however, the planetesimal theory explains very little. It says nothing as to whence the nebula came and how it got its tendency to form itself into planets. For our part, it is just as easy to believe that God created the universe practically complete as it is at present, as that He created the original nebula and ended it with the planet-forming propensity. Which ever way He chose suits us all right. In any case creation, intelligence, omnipotence and omniscience were necessary. These last sentences are our own thoughts, not those of our correspondent.

\* \* \*

### Where to Find the Truth

We search the world for truth; we cull  
The good, the pure, the beautiful  
From graven stone and written scroll,  
From all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.

—J. G. Whittier (*Miriam*).



## Reviews of Recent Books

**His Indwelling Presence.** By Norman B. Harrison, D.D. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. Paper, 50 cents; cloth, 75 cents.

To have Christ dwelling in the heart is one of the great Christian facts and experiences. It is an unknown quantity to the worldling and the unbeliever. Dr. Harrison's deeply spiritual book will be a delight to the regenerate who know the power of the indwelling Saviour. If people who have not this spiritual knowledge could be led to read this book, they might realize that the Christian has an experience that they have never known, and so might be induced to go to Christ Himself, who is the way, the truth and the life. The author says that the human heart has a longing for God, whether it recognizes the real character of its hunger or not. Then he shows that God in Christ alone can satisfy this craving for the ultimate reality. It is a compelling book of a profoundly spiritual character, as are all the other books of this well-known writer.

**Why Believe It?** By Delevan Leonard Pierson. The Christian Alliance Publishing Company, 260 West 44th Street, New York City. \$1.50.

To prove that conservatives are not men of the closed mind, we cite this helpful and intelligently written book by the editor of the *Missionary Review of the World*. Although entirely orthodox and Biblical, he says frankly, "We need never fear to face facts." He believes that Christians should be able to give a reason for the hope they cherish. To this end they should study the Christian faith as a philosophical explanation of the universe and compare it with the human philosophies that have been given to the world. Dr. Don O. Shelton has written a graceful introduction to the volume, which he esteems very highly. He knows the author personally, and bears witness to his Christian character and scholarly attainments. The purpose of the author is to present reasons why we believe the great fundamental doctrines and principles of the Christian religion derived from the Bible. Philosophically he shows that the only adequate world-view is that of Christian theism. An enlightening chapter is the last, which treats of "Creeds and their Consequences."

**Saved to Serve.** By L. H. Schuh, Ph.D. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. 50 cents.

There is no work righteousness in this book. You may depend upon that from the title and

also from the fact that the author is a Lutheran. His contention is, first, accept Christ and be saved, and then, and only then, will you be able to give to God and mankind acceptably and effective service. But of course service is the natural fruitage of salvation. It is the proof in the outer life that the inner life has been made right by the grace of God. The author devotes a chapter to the theme, "Christians Alone can do Good Works." Of course, legalists and worldlings will dispute that statement, but how can a man do works that are acceptable to God if he rejects the very salvation wrought out for him by so great a sacrifice on God's part? The second part of the author's little book deals with "Enjoying Church Work." The method is, Be intelligent, be active, be consecrated.

**Learning to Pray.** By Charles W. Pflueger and Otto Ebert. The Lutheran Book Concern, Columbus, Ohio. 50 cents.

This is a book of dual authorship. The part entitled, "Learning to Pray of the Man of Prayer," is written by Mr. Pflueger, and the second part, "Power by the Holy Spirit," by Mr. Ebert. Both authors have done their work well. From Christ we learn to "value prayer more highly," to thank and praise as well as petition, to emphasize spiritual values, to find out the secret of effectual prayer. Mr. Ebert's part of the work is most stimulating to the spiritual life.

**A Critique of Joseph McCabe's "The Triumph of Materialism."** By William Schoeler. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. \$1.00.

Although we read the manuscript of this book before it was published, and wrote a foreword for it, we read it through again from beginning to end when it came out in book form. The second perusal has enhanced our estimate of it. It is a forceful presentation of the arguments for believing the universe to be spiritual at its center; to be much more than a mere machine, but a machine created and constructed and kept in action by a supreme Intelligence. Man, too, is something a good deal more than a mere automaton or robot; he has a rational mind as a distinct entity, which uses the body as its instrument during this mundane life. Mr. Schoeler answers McCabe's book entitled *The Triumph of Materialism*, which is published by an out-and-out infidel firm in this country, and which makes great claims of having won the victory over the spiritualistic or psychical view

of the world. At every point Mr. Schoeler rebuts the materialistic doctrine. He is especially strong in exposing the inadequacy of materialism to explain the origin, continued existence and varied phenomena of the universe, especially those phenomena of the highest qualitative value.

**The Life of Jesus: A Notebook.** By Sarah E. Peck. Pacific Union College Press, Angwin, California. 55 cents; ten or more copies 20 per cent discount f. o. b. May also be ordered of William H. Dietz, 20 East Randolph Street, Chicago, Ill.

We have here something new and unique. The book is intended for use in church schools, Sunday Schools and the home. It is admirably adapted for that purpose. The life of Jesus is set forth in a series of pictures which are to be cut out and mounted in circles arranged in chronological order. In all there are 103 pictures, all of them copies of Bible pictures by master artists. The work will have to be carefully and neatly done, but the results will repay all the effort required. There are many other features of the book that are of much value in acquainting the pupil with the events of our Lord's earthly life. The New Testament itself will have to be used in connection with these studies, and that will be helpful to the pupil.

**The Great Tribulation: Is it past? or yet to come?** By William J. McKnight, D.D. Hamilton Brothers, 120 Tremont Street, Boston Mass. Price, 30c; four for \$1.00.

This little book (paper covered) will easily go into a man's coat pocket, and it looks far less important than it is. The author has a happy faculty for understanding another author's meaning, whether his words are Hebrew or Greek, and he certainly has used it in this instance.

The subject has been one of much controversy, and many modern teachings are of a challenging sort. Dr. McKnight has met the challenge, and met it well, and when the reader is done with his exegesis, he feels that here, at last, is something that he can tie to. Facts, historical and linguistic, are marshaled most convincingly to show what Jesus really meant by His words, and, to me at least, the exegesis is the most satisfactory and convincing yet published.

Nothing is left to speculation. Each statement is pinned down to what it had to mean to those addressed. Historical facts are then called upon to substantiate the findings. And they fit. The book is so written that laymen, as well as ministers, will be interested as well as instructed, and the sanity of the whole com-

mends the book to any and all readers.—H. W. Magoun.

**Girls' Problems of Today.** By Mother Ruth. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ill. \$1.50 net.

Many kinds of questions of interest to girls, and other people as well, are answered by Mother Ruth in this volume. The articles it contains were first published in *The Sunday School Times*, and attracted so much attention and proved so helpful that they have been gathered together in this convenient book. In this way their usefulness will be greatly extended. It is surprising how frank many girls are in making confessions when they know they have a sympathetic friend to whom they may go with their secrets. Mother Ruth is a wise counsellor. She always gives a Christian reply. In advising young people she never lets down the Christian standard. Perhaps she does not always give the kind of advice that young people may want, but we feel sure that, if they will follow her instructions, the results will be best for them and for all concerned. Parents and teachers will gain much insight into "the long, long thoughts of youth" by reading this book, and may thereby learn to be wise counsellors themselves. A graceful Foreword is furnished by Charles G. Trumbull, editor of the *Sunday School Times*.

**The Evening Sacrifice.** By Edward W. Schramm. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. \$2.50.

The Sunday evening church service is another of the many "problems" of the Christian church today. Many a pastor's heart is wrung by the meager attendance at this service. Professor Schramm—he is a professor in the Lutheran theological seminary at Columbus, Ohio—does not believe in using sensational methods to attract people to church. He says that the only proper, Christian and adequate solution of the problem is the preaching of the Word of God in a fresh, earnest and interesting way. In this he is certainly correct. The several series of sermons in this valuable collection are good examples of how to preach the gospel. They are simple without being shallow or commonplace. Of course, we can see how a minister who would preach these sermons in a dull and lifeless way would fail to attract and interest a congregation; but if they were preached with fervor and spiritual power, they would surely accomplish their purpose. There are nine groups of sermons here, arranged for the various parts of the Church Year from Advent to Advent. Series of sermons help to enlist interest, for they are logically bound together, and



so people who hear the first sermon will want to hear the rest. The author's selections are well made. He has given here a group of vital sermons that are loyal in every sentence to the Canonical Scriptures. He holds to the doctrine of plenary Biblical inspiration, for he says that "the words, and not merely the ideas, are inspired" (p. 102). That is the secret of the soul power in these sermons.

**Altar Lilies.** By Gerhard E. Lenski. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. 30 cents.

This is a beautiful confirmation booklet. In the front part is a certificate to be filled out and signed by the pastor. It will be a fitting reminder of that happy day when the young person, who has been properly instructed in Biblical truth, takes his confirmation vows at the altar of the church in the presence of the congregation. The rest of the booklet is made up of choice essays on some of the most important doctrines and practices of the Christian religion. A couple of the titles are "A well-worn Bible" and "The Importance of Faith." Young persons thus instructed in the Word of God ought to be strong in faith and abundant in good works.

## Additional Book Notes

In order to show that Dr. Westgate (see several preceding paragraphs) was mistaken when he intimated that evolutionists are not interested in the problem of life's origin, we cite what Sir Oliver Lodge said at the last meeting of the British Association for the Advancement of Science during a discussion of that very problem. Yes, time was used in the convention of that great body of scientists to discuss that question. This proves that the foremost scientist of the world are thinking seriously on the problem. The fact is, it is one of the outstanding problems of the day.

What did Sir Oliver say at that meeting? He said: "Life is something which crystallizes from the ether of space." In further elaboration of his doctrine he said: "I do not believe we can understand the mystery of life unless we take the ether into account. Has it got a potentiality of life so it can crystallize into matter? We do not know, but I think the solution will lie somewhere in that direction. Men of eminence devote their lives to the study of the mechanism of life, and if they are wise, they will say, 'At the end the mechanistic statement is true as far as it goes, but it is not the whole truth. It lies enveloped in mystery!'"

We grant that Sir Oliver did not get very far, and that he was merely making a guess; but, after all, the deep interest he and other scientists display in the problem of the origin of life would almost indicate that they really are "worrying" about it. Anyway, for a professional scientist, Dr. Westgate made an inexcusable mistake.

Several years ago (perhaps in 1922) we noticed in these columns a timely and helpful brochure bearing the title, *The Religion of Religious Psychology*, by Professor Charles C. Ellis, Ph.D., of Juniata College, Huntingdon, Pa. A new edition has just been issued by the Biola Book Room, 536-538 South Hope Street, Los Angeles, California. This edition is enlarged by the analyses of works on psychology which have appeared since the first edition was published. We commend it with all our might. It tells you just what you want to know as to the religious attitude of the various authors who have written works on the psychology of religion. The last pages of the book contain a classified bibliography, showing which authors are "antagonistic to evangelical teaching," which are "rather neutral or ambiguous," and which are "favorable to the fundamentals of Christianity. Can you imagine a more useful book?

You may depend upon it that Dr. George E. Guille, so well known as an acceptable speaker at Bible conferences, would write a book of sound doctrine and keep spiritual import. That is just what we find his recent tract to be. It is entitled, *How God Justifies a Sinner*, which is published by The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. Price 15 cents. It develops this great doctrine and experience according to the teaching of Paul in his letters to the Romans. The relation between the forensic divine act of justification and the subsequent state of grace and peace is set forth with much clarity and fervor.

What a let-down to turn from such an uplifting booklet to the labored effort of Dr. Frederick Tilney in two huge volumes, his work holding the repellant title, *The Brain from Ape to Man*. We cannot use our space to review such a work, but a picture is most suggestive of the moral character of the theory of evolution as he holds it. This picture Henry Hazlitt in the New York *Sun* that Volume II is a continuation and elaboration of the author's argument for the cycle theory of the world's civilizations. One of his analogies is taken from the organic realm. A seed is planted,

germinates, develops to maturity, then begins to decay, until finally it falls in death; but from it has come another seed which goes through the same process. So the world's civilizations repeat the endless cycle. Mr. Hazlitt criticises the book roundly, but admits that it is one of the greatest productions of the times, having in it the elements of genius.

If one were not a Christian believer, one might feel much inclined toward Spengler's position. There are many analogies of the rise and fall of things in nature and in the human world. But the Christian faith leads us to believe that Christ will intervene, and will some day introduce the perfect order, and then all the elements of decadence will be removed from the world of mankind and the natural creation. "Behold," says Christ, "I make all things new" (Rev. 21:5).

In a recent reply to a question, Dr. Cadman, in one of his "Counsels," rejected and criticised the doctrine of the substitutional atonement. He called it a "crude and impossible conception." He cannot endure the idea that the innocent should suffer for the guilty. He shows a gradient road. Near the bottom an ape-man is walking along. Another man farther up is waiting with a club for him, expecting to brain him as he comes along. The next man higher up has a knife in his hand, and seems to be creeping upon an enemy. Farther up is another man carrying a spear, and he too is ready for battle. The man near the top of the picture holds a bow in his hand, and is evidently ready to shoot those who are coming up the path. There you see evolution pictured before you—progress along the gory route! How do you like it? Once again we want to register our vehement protest and declare that progress was never made by that incarnadined fantasy, the selfish and brutal struggle for existence. Let who will believe it; we do not.

The second volume of Oswald Spengler's work, *The Decline of the West*, has been translated into English. It is published by Alfred A. Knopf, New York, and the price is \$7.50. We learn from a discriminating review of it by says that the doctrine is not taught in the New Testament.

But even in the human world the innocent often do suffer for the guilty. Then why could not the Son of God do the same for guilty sinners? Besides, an inspired writer says: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. 3:18). Another says: "Christ hath redeemed us from the curse of the law, being

made a curse for us" (Gal. 3:13); "For He hath made Him who knew no sin to be sin for us; that we might be made the righteousness of God in Him" (2 Cor. 5:21). If Christ did not suffer the consequences of sins in our stead, how did He redeem us? What did He do for us?

But of course God did not "punish Jesus in our stead," as Dr. Cadman misrepresents the Biblical doctrine to be. In the heart of the Father there was no thought of punishing His beloved Son. But the consequences of sin which were due to transgressors were permitted to fall upon Him, so that they would not fall upon them, and thus the eternal principle of justice was upheld and satisfied. That is precisely what the New Testament teaches. Christ Himself said that He came to give His "life a ransom for many." How could that be said of a mere martyr's death? Note this clear New Testament teaching: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). Another apostle teaches the same precious doctrine: "Herein is love, not that we loved Him, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). If the Son of God did not become our substitute and suffer in our stead what we deserved, then He did not truly love us; for unselfish sacrifice is the only sure and positive proof of true love.

In the January number of this journal we charged the Modernists with continuing the controversy that is at present destroying the peace and retarding the progress of the church. Here is still more proof that our allegation was correct. A book entitled, *Purpose in Teaching Religion*, has been issued by The Abington Press (Methodist), New York, and is written by George Walter Fiske, Professor of Religious Education in Oberlin College, Oberlin, Ohio. It is full of unkind flings at evangelical religion and the old and tried methods of imparting religious instruction.

Let us indicate a few of these ungracious remarks. He says: "A certain type of mind resents the invasion of the field by investigating minds. To such people only the old is true."

We wonder who such people are and where such people live. Who does not welcome investigation? Who are those narrow-minded people, anyway? Name some of them. We wonder how many solid conservative works Professor Fiske has examined. It would be informing to know. Then who are those bad, bad people who think that "only the old is true"?



They surely cannot be genuine believers in the Bible, for such believers trace untruth away back to Satan's falsehood in the Garden of Eden. Thus they recognize error as quite hoary. The early church rejected many heretical doctrines, some of them the very ones that Modernists are today trumpeting as "new truths." So here is another modernistic scarecrow.

But another of the same kind appears: "The ignorant worship of a transcendent Bible never saved a soul."

Just who worships or ever has worshipped "a transcendent Bible," or any other kind of a Bible? We have never met anybody who did such a superstitious thing. Evangelical people believe the Bible to be God's pure Word, and that Book says in the very first commandment: "I am the Lord thy God: thou shalt have no other gods before me." This constant modernistic thrashing over of men of straw surely is becoming monotonous. We really crave something new from the modernistic source.

Our erudite professor proceeds in this style: "For many children Palestine is a Holy Land somewhere between earth and heaven. They are surprised to find it on the map." We have met hundreds and thousands of children in a rather long lifetime, but have never met one child who had such an absurd idea of Palestine. All children who are taught the Bible know better.

Here is more of the same kind: "Our aim used to be to teach the Bible; now our aim is to teach the boys and girls." Well, that is remarkable as a sample of modernistic wisdom! Cannot anybody see, however, that, in teaching the Bible, you teach the boys and girls? In good English speech we can use the word "teach" in either sense—to teach facts and to teach folks.

After saying a good many other things that are just as vapid, the author breaks out this way: "This explains how superficial the old orthodox aim was, to secure belief in a creed as the highest goal of Christian effort."

This is another mistake. That never was "the old orthodox aim." That aim was to lead people to accept Christ as their Redeemer, be saved from their sins, and in that way become enabled to live a true Christian life in the sight of God and men. A creed is involved, for people have to believe something if they are going to amount to anything; but the acceptance of a creed has not been the primary thing among orthodox people. With them the first thing has been to accept a Person—the eternal Son of God become incarnate for man's redemption.

Our professor even goes so far as to say that

children cannot understand the meaning Jesus as the True Vine. Well, then, when they are old enough—not before—let us teach them the meaning of our Lord's beautiful metaphors. A direct study of child psychology tells us that children understand more than adults think they do. Let us just think back to our own childhood, and be convinced.

As long as such books, with such caricatures of vital Christianity, are issued from the press their errors will have to be pointed out by true believers, and thus the controversy in the church will be continued. With the writing for this journal polemics are not an end, but a means—a means by which error is corrected and souls saved from its destructive power.

A circular from The Lutheran Literature Board, Burlington, Iowa, informs us that they have purchased from the New York publisher the remaining supply of Dr. Leander S. Keyser's book, *Man's First Disobedience*, and are selling it at a reduced price—75 cents. They think that the book has not received the publicity it deserves. "We believe it to be one of Dr. Keyser's most vital books," says the circular. The book deals with the Biblical narrative of the fall of man, and upholds its historical character. We quote again from the circular:

"How did sin gain entrance into this world? Why was it permitted to mar God's fair creation? What were its effects on the natural creation and the world of mankind? How will it finally be dealt with? Above all, is the Biblical account (Genesis III) of the origin of sin adequate, scientific and reasonable? What about the forbidden tree? What of the inveigler in the guise of a serpent?" These questions are effectively dealt with in this volume. The Publisher of the BIBLE CHAMPION will be glad to send it to you (this or any of Dr. Keyser's books) for the price above named.—F. J. B.

In the January number of this magazine was published "A List of Evangelical Textbooks" (pp. 47-50). That article, with some revisions and additions, has been reprinted in leaflet form which will be sent by the writer for five cents to any one addressing him at 1126 N. Fourth Ave., Springfield, Ohio. He hopes that it will prove valuable to many Christian institutions of learning which may desire to avoid the wrecking doctrines of Modernism.

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Do you know of a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book that you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

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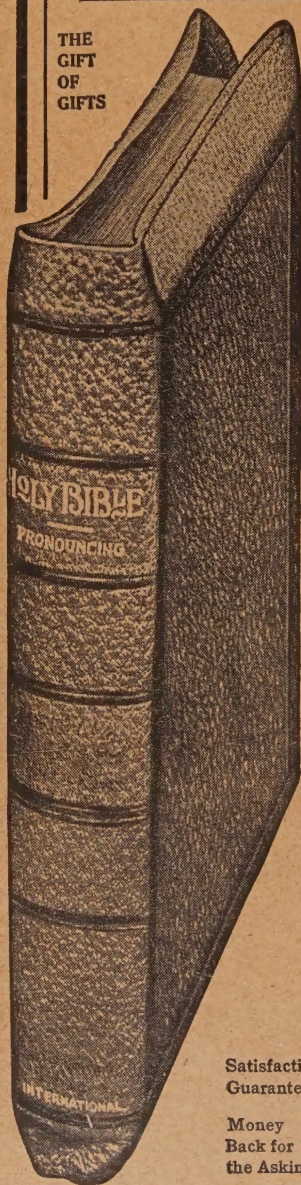
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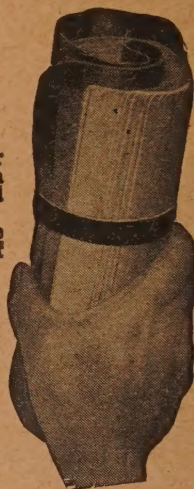
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